

FOR INDIVIDUALS ONLY——

ANSWER TO CONFORMITY



BY
PERRY EPLER GRESHAM

Designed to renew the reader's
faith in the single, powerful
idea of self-management

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A man-made satellite encircles the earth . . . electronic discoveries make a towering impact on society . . . collectivism and conformity have a firm grasp on all of us, molding public philosophy and subsequent destiny. This is a drastically different era from the time of our grandfathers or even our fathers.

Has the complexity of our modern civilization made man cling desperately to the labor union, the corporation, the coterie, for his security? Does the robust, individual soul shun the lonely path of leadership to become an isolated pawn in a multisided game involving society, religion, politics, and economics? Are first-rate minds content with second-rate thoughts and performances as an outgrowth of this tragic trend toward conformity?

In answer, Dr. Gresham gives a relentlessly piercing translation of the present-day mood, bringing new dimensions to contemporary cogitation.

There is urgency and force in his summons to acknowledge the infinite worth and sanctity of the unique human being as the answer to conformity.

This series of 12 essays, on individual responsibility and independent judgment, was given as the Perkins' Lectures endowed by the J. J. Perkins family of Wichita Falls, Texas.





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INTRODUCTION

Ars vivendi would be an obviously appropriate alternate title for this book. Out of a wealth of rewarding experience in practicing the intricate art of living and in helping others to practice it, Dr. Gresham has distilled much wisdom in regard to both the basic principles and the specific techniques of this art.

The title of his book points toward its fundamental thesis, which is that a person *can* manage his own life and that the first duty of everyone who wants to be a real person is to be an autonomous and responsible individual. Your parents may (or may not) leave you money. The government may, or under other circumstances it may not, provide for your social security. If you start work as an office boy, the firm may give comforting assurance of a generous pension plan when you retire at seventy. I gather that the author regards the thorough-going welfare state as furnishing for the individual a benevolent but regrettable relief from some responsibilities that would be good for him.

That, however, is only one angle from which the individual's individuality may be threatened. More insidious, and ultimately more dangerous, is the modern pressure toward conformity with patterns of thought and behavior which—nobody ever quite knows how—have become the accepted canons of sound opinions, good taste and proper conduct. When the groove has already been made and all one has to do is to get into it and

stay in it, what does being a person really amount to? Or, discarding the figure of the groove, if heredity and environment, or predestination, or the inscrutable and unscrupulous determinations of a mysterious something called "destiny" govern both the course and the outcome of the individual's life, how much of a real person can a person be? "Not much," says Dr. Gresham. And so say I.

But, says the author, this does not represent the human situation. Every person can be the "manager" of his own life. He likes that word—manager. It fits the context admirably. A manager cannot do whatever he likes. He must operate within the framework of the possible and with due reference to his resources and responsibilities. His equipment does not include an Aladdin's lamp. But within that framework he can and must make the decisions that spell success or failure for the enterprise. This is a good analogy for every individual's freedom and responsibility for the control of his own life. So, if one should and must manage one's own life, the crucial question is, How shall one do it? The book aims to make some contribution toward answering that question. There is no magic formula, and the author does not oversimplify the problem.

To say that living is an art is only to repeat what has been said many times during the last twenty centuries or more. I will add—what has perhaps not been said quite so often—that the art of living requires the same two elements that are necessary in the practice of any other art. The first of these can be variously described the creative impulse, the vision of an ideal, a feeling of the values that are involved both in the process and in the end that is to be attained by the creative effort. The second is the techniques and skills that are necessary in handling the materials through which the artist's ideal is to be realized and brought into concrete existence. The first is artistry; the second is craftsmanship. Craftsmanship is not art, but there is no art without it. The sculptor is not a mere stone-cutter; but unless he has the skill of hand and eye to draw and model and carve, he is not a sculptor. Great violin playing is more than digital

dexterity; but it does not occur, however the artist's soul may be filled with music, unless he also has the technique that enables him to put his fingers in the right place at the right time.

So in the art of living these two elements must be present. They are present in the author's concept of the rich and rewarding life, which is a life of both service and satisfaction, and in his presentations of its highest values and of some of the necessary steps in attaining them in spite of all the false lures and the confusing pushes and pulls to which the individual is subjected while he is trying to manage his life for the realization of his best self.

All who know Dr. Gresham know how well he is equipped to do what this book sets out to do, and to make his treatment of these vital themes serious without being solemn. His experience as the pastor of three large churches, as a professor of philosophy, and now as the president of a college, and his close contacts with great numbers of people not directly connected with any of these enterprises, have given him a great fund of factual information about the ups and downs and the ins and outs of life under widely varying circumstances. My own association with him, through a friendship of many years and in the sharing of many experiences both at home and abroad, has revealed to me how competent a practitioner he is in the art of living. Let us turn the page and begin to enjoy the genial wisdom of one who is a master of the art about which he writes.

Winfred E. Garrison

The University of Houston,
Houston, Texas.

To all individualists
but especially
to those of the Perkins Lectures

Mrs. J. J. Perkins
Mr. and Mrs. Charles Prothro
Mr. J. S. Bridwell

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I THE POWER OF AN IDEA

An idea in the mind of Henry Ford put America on wheels in the black automobiles his company developed; another idea transformed Pittsburgh from one of the dirtiest cities in America to one of the cleanest. Even the discovery of America was the consequence of a little, ephemeral idea in the mind of a Genoese sailor; and an idea launched the "Mayflower." Indeed, every achievement in history is the fruition of dominant and compelling ideas.

The public philosophy is a shared idea which controls the destiny of a civilization. Hence much of American colonial history can be subsumed under the trilogy of "honesty, frugality, and industry," a set of Puritan virtues commonly held and widely practiced. Honesty was interpreted to mean "keep your word" and "pay your debts"; frugality required the early Americans to "save for a rainy day" something of every dollar earned. Hand-to-mouth living met with public disapproval; and, conversely, community prestige was related to a person's ability to provide for himself and his family, including the contingencies of illness and age. In that era when a man's aged parents still were his responsibility, the spendthrift or ne'er-do-well faced effective social censure. "Industry" referred to a willingness to work. Instead of shorter hours and limited accomplishment, a man competed with pride to see how much he could do in a day.

Therefore he or she who could plow the most, spin the most, produce the most—providing the quality was equally high—was most honored. Excellence of achievement in the nascent period of American history derives in part from this public philosophy which motivated the pioneers, whose ideals of society were “built-in.”

The trilogy for post-Revolutionary America was “invention, expansion, and production.” The cotton gin and the steamboat were only the beginning of an amazing technical advance in almost every phase of life. The rotary printing press, the telephone, the telegraph, the typewriter, and other inventions in the field of communications profoundly changed society. Radio and television changed it even more. Likewise railroads, automobiles, and airlines revolutionized transportation. And each of these inventions was but an idea put into practice.

In the post-Revolution era, expansion was the order of the day as covered wagons rolled westward over the “woods and templed hills” of Virginia, Pennsylvania, New York, Ohio, Tennessee, Texas, and other states. The sound of “Oh, Susannah,” heard by the campfire at night on the vast prairie land of the Mississippi Valley, heralded the growth of the Southland. In the North, factories were expanding along the rivers and lakes, and the slogan, “Go West, young man,” was a national mood as America was gathered up in a land-boom psychology.

The idea of production was definitely a part of the public philosophy with each person feeling compelled to produce more corn, more livestock, more cotton and wheat, more vehicles, more implements, more railroads, more houses, more utensils, and more children. In that age of individualism and competition, success was defined in terms of ability to produce, and the demand for goods and services seemed endless. The mentality which dominated the period was that of the entrepreneur, who believed that more and better mousetraps were a moral obligation as well as a means to riches and fame.

Today's public philosophy appears to be “security, consumption, and conformity.” The unsettled nature of the second half of

the century seems to have deepened the interest in security which the wars and depressions of the former half inspired. This idea of security has formed the vast labor unions with their drive for guaranteed annual wages, pensions, higher pay, and fewer working hours. The same idea has brought on legislation for social security and various welfare programs including national state responsibility for health, education, and other social services. A drive for more corporate profits is a concomitant expression of the same desire. Similarly, interest in military security has lifted the national budget to colossal proportions. Today's young people leave college with more interest in security than in freedom to develop, expand, and produce in their various vocations. Advertisers and politicians, recognizing the contemporary anxieties, tailor their appeals to the interest of the security-conscious people.

From childhood on, the young person of today is a consumer. He begins by choosing one breakfast food over another on the basis of the appeal of the video screen in mass advertising or by preference on the basis of the toy contained in the package. As he grows older, he is a consumer shopping around for companions, activities, amusements, and schools to attend; he has his favorite tunes, heroes, styles, and cars. Even the young voter is a consumer, picking his candidate on the basis of sincerity, appeal, popularity, promises, and appearance. To the generation coming of age in America, the old attitudes of a production age are inappropriate.

Probably the most powerful aspect of the contemporary public philosophy is conformity. The young person cares more for the approval of his group than for the approval of his parents. The influence of the union, the association, the group at the club, the fraternity, or the gang is out of proportion to its objective importance for a life. Each person aspires to conform to the norms of the particular fellowship to which he belongs. He likes the support of his colleagues in the same corporation or coterie, shunning the lonely way of individual leadership and independent judgment. This is the age of groupness.

The time is ripe for the re-emergence of a powerful idea as a frame of reference for organizing and controlling one's life. Inescapable responsibility for the management of one's own life is just such an idea as gives an effective answer to conformity. Such a basic idea can resist the overweening interest in security and consumption. A powerful idea with basic appeal to both social and individual interests can lay hold of the human mind and emotions until it will become a genuine public philosophy.

Every human being has been appointed by Almighty God to be the manager of his own life. He cannot evade or delegate this responsibility. He may try to shun the decisions by following the herd or depending upon someone else, but the final fact remains that he must answer to God in terms of individual responsibility for what he has done with his life. Since God does not require the impossible, it is reasonable to assume that life can be managed. Since the question is raised, however, it must be answered.

2 GENERAL MANAGER OF YOUR OWN LIFE

In the face of tragedy, failure, disappointment, illness, grief, or loneliness one tends to ask himself if a person can manage his own life. When he has vibrant health and abounding energy available for the performance of some task, he is dead certain of his complete control over his destiny. In the face of frustration, however, he is aware of vast overwhelming forces which are completely beyond his control. Illness, for example, seems like some nemesis completely other than himself that comes to harm him; death walks in, uninvited. This natural termination to the life span of every organism seems such a baleful marauder that man has personified him as "the grim reaper" or "the last enemy." Thus one vacillates between the yes and no when asked sincerely, "Can life be managed?"

Many social theorists, philosophers, and theologians, as well as thoughtful persons less intellectually disciplined and exact, testify to the impossibility of managing one's life; all so-called deterministic philosophies are such a denial. To begin with, economic determinism of communist theory holds free human choice to be finally specious. Karl Marx, expounding the doctrine that decisions, preferences, habits, and reactions are dependent on one's drive for economic security and advantage, believed history is to be understood in terms of the human quest for food, goods, and the affairs of well-being which are

called economic. According to Marxian theory, while a person might imagine himself to be self-determinative, he is actually under the necessity of economic influences.

A much more subtle exposition of a social doctrine which denies free choice is called "cultural determinism." According to this view a person is what he is and behaves as he does because of the cultural context in which he has developed. Each person is the product of his environment with customs, practices, taboos, superstitions and beliefs etched on his nascent personality in such a way that his life is a miniature of the culture. Cultural determinists believe it futile to expect a person to manage his life inasmuch as the influence of past experience directs his behavior as a river bed channels its fluid content. A person does the only thing he can do in the light of his past. If one accepts such a theory, praise and blame have very little meaning.

About a generation ago John B. Watson attracted wide attention with a theoretical denial of human freedom based on the conditioned reflexes of the nervous system. He was so confident that his psychological system explained all human behavior that he said, "Give me the baby and I can make of him what you wish." Fortunately, nobody gave him the baby. While his laboratory experiments have been very rewarding, his formulation of them into a philosophy of life called "behaviorism" has convinced almost no one except those who use some rationalization to justify misdoings and failure. This utterly mechanistic interpretation made all art and literature, love, and patriotism a stimulus-response bond. At least one poet was impressed sufficiently to react with a verse in praise of glands and neurons,—

No puppet master pulls the strings on high,
Portioning our parts, the tinsel and the paint:
A twisted nerve, a ganglion gone awry,
Predestinates the sinner and the saint.

—GEORGE SYLVESTER VIERECK¹

¹From *Three Sphinxes and Other Poems*, Little Blue Book No. 579. Used by permission of Haldeman-Julius Company, publishers.

But the protest from those who found the theory utterly inadequate to explain the qualitative richness of life has been a tempest. Horace Bridges said, "A behaviorist is a philosopher who has made up his wind-pipe that he has no mind." It was a poet, however, who distilled the feeling of esthetes and religionists. Vachel Lindsay, who thought of his poetic mission as a sort of Johnny Appleseed for American song, wrote:

There's machinery in the butterfly,
There's a mainspring to the bee.
There's hydraulics to a daisy
And contraptions to a tree.

If we could see the birdie
That makes the chirping sound
With psycho-analytic eyes
With X-ray, scientific eyes,
We could see the wheels go round.

And I hope all men
Who think like this
Will soon lie underground.

—VACHEL LINDSAY²

There was a stubborn tendency to determinism in Freud, who, while he did not conceive man to be a machine, saw the individual as the complex victim of unconscious strivings, fears, and desires which dominated his existence. Freud's art of healing distraught souls was based on the belief that childhood experiences were absolute in fashioning adult living. This rich and fruitful insight which has blessed all subsequent psychological theory by the focus of attention on the early postnatal factors of personality development erred in the direction of oversimplification. His students have beheld the growth of a personality in terms of the banks of human experience as well as the stream. The quest for any single formula that will explain how a man ticks is certain to prove inadequate. Centuries ago Plutarch said, "Abstruse questions must have abstruse answers."

²Quoted in G. T. W. Patrick, *Introduction to Philosophy* (New York: Houghton Mifflin Co., 1924), p. 200.

A surprisingly large number of sensible people believe in magic; many individuals think there is such a thing as luck that brings them to either success or failure. A variety of such beliefs exists. The astrologers believe the stars tell us what we are and what will happen to us. According to an oft-quoted sentiment, "It is not in the cards for me to succeed," and many people abandon caution on the theory that they are perfectly secure until their "number is called." All such beliefs are variations on the very ancient theme of magic. They are comparable to an ancient Greek watching the birds or examining the entrails of an animal in order to decide what course he should take with reference to his nation or his own life.

The religious doctrine of predestination effectually denies the principle of self-management. This venerable doctrine has appeared in almost every religion. The diverse doctrines usually say in one way or another, "God has already planned my life. The things I do simply fill in God's outline." While there is a sense in which God directs, controls, and determines human destiny, no one is thereby relieved of the responsibility of making wise choices. Even the most ardent advocates of predestinarian theology hold individuals responsible for their misbehavior. The doctrine of original sin distributes the blame for misdoings in such a way as to put most of it back on God. G. K. Chesterton called the doctrine of original sin "too comforting" because it relieved individual responsibility. The misfortune of such doctrines lies in the fact that gross inequalities are justified on the basis of God's preferences. A man who is a slave goes on being a slave because God intends him to be a slave. In the heyday of Calvinism many persons were held in unsatisfactory vocations or social positions on account of the belief that God so willed it.

The perennial appeal of fatalistic theory lies in an all-too-human inclination to rationalize behavior. In the words of James Harvey Robinson, "We look for good reasons to evade the real reasons." When the struggle becomes overwhelming or when problems are too utterly baffling, the individual is

inclined to abdicate responsibility. This tendency is as old as the Garden of Eden. The penetrating psychological insight of the Genesis account illuminates the magnificent drama of mankind. Adam and Eve were anxious and uneasy because the fruit of knowledge of good and evil was forbidden to them. Feeling inferior on account of one tree, they let the serpent beguile them with a plausible theory that questioned the motives of their creator. As they looked on the tree which God had denied them, their desire became intense. The serpent urged and the woman yielded. After she tasted, she shared the ecstasy of the new delicacy with Adam who joined in the feast. Then they became fearful. They tried to run away and hide. Toward evening came the inevitable disclosure and the guilty couple began the process of self-justification that still goes on. Adam blamed his wife; Eve blamed the serpent; and, since the tempter had no one to accuse, it was implied that God had only himself to blame for creating the serpent, the man, the woman, and the garden in such a way that the banquet of forbidden fruit was inevitable. Some wag placed the blame back where it implies human responsibility with a pun, "It wasn't an apple that caused the trouble in the Garden of Eden. It was a bad pear."

The escape for self-direction is not merely on the basis of rationalization or some widely accepted theories such as those just mentioned. The demands of life are sometimes so rigorous that a person evades them by alcoholism, neurotic flights of fancy, compulsive dependence, or some other escape. Times such as these make enormous demands on personalities; consequently one is forced either to manage his life or run away. One clever fellow has called the escape through drink an "alcohol-holiday." The problems are just as bad, if not worse, when the holiday is over, and the beguiled person is less able to find a solution. The escape by means of some kind of compensatory behavior is illustrated with unusual insight in Hans Christian Andersen's "The Red Shoes." Once the red shoes were on Karen's feet, she had no alternative but to dance. The persons

who wear the red shoes in the form of addiction to love affairs, narcotics, magical formulas, and so forth, are sidestepping the insistent demand of life for responsible behavior.

The overconfident boast of ability to manage life, however, may be far from the facts. Those who arrogantly assume the ability to bend circumstances to the whim of preference ignore many stubborn facts which lie beyond individual control. The personality expert who promises to remake life completely in ten easy lessons is an embarrassment to thoughtful psychologists. The "day-by-day-in-every-way-better-and-better" viewpoint which had its recent vogue was entirely too optimistic. The swaggering self-assertion of William Ernest Henley is often quoted as a classic example of overconfidence in self-direction. He said:

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.
.
It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

—WILLIAM ERNEST HENLEY

To be perfectly fair with Henley, it must be recognized that the verse accepts the eventualities of life but prefers defiance to acquiescence. "The fell clutch of circumstance" is a confession of stubborn forces that shape life's course, and the "master of my fate" is master only in the sense of one who can endure hardship without a murmur. The "captain of my soul" may be in command of a ship which is at the mercy of the winds and tides of life as well as the limitations of its own seaworthiness. The boast of Henley is merely the vehement denial that there will be mutiny within his soul. No man is really *master* of his fate or *captain* of his soul. Yet he can say with humility and deep conviction, "Life can be managed."

A playful classmate of my freshman year who printed show cards to earn spending money placed this sign over the door of my dormitory room:

PERRY EPLER GRESHAM

GENERAL MANAGER

Those who came through the door wanted to know if I was the manager of the room, the dormitory, the college, or if, with the self-assurance of seventeen years, I had a consuming ambition to become chief executive of some business enterprise. At first it was a joke with me. Later I began to make the inevitable decisions of what course to pursue, how to spend my time, how to select a fair companion for the social events, and how to make my allowance last a month. I called in the show-card printer and asked him to rewrite the card to read:

PERRY EPLER GRESHAM

GENERAL MANAGER OF MY OWN LIFE

Pride, arrogance and overconfidence were in that announcement to the world. Now after thirty years of aspiration and struggle, achievement and defeat, I could still exhibit the notice, but its meaning has been completely transformed, for I now recognize that no man appoints himself general manager even though the awful responsibility of managing his own life is absolutely inescapable. The devious evasions of this high responsibility send some into an escape neurosis and others into dependencies which force them to live in slavery to compulsive attitudes, but none successfully escapes. God has appointed each human being general manager of his own life. The worthy person accepts the appointment and does the best he can.

The significance of the high appointment would be better comprehended and appreciated if one could receive the charge of self-responsibility in the context of some appropriate ceremonial. Many primitive cultures initiated the young men into the fellowship of maturity in an ordeal which involved a mani-

festation of courage and self-reliance. The franchise of a voter is accorded to the citizen who reaches the age of twenty-one as an indication that he is now individually responsible. Many churches and synagogues recognize the principle of moral and personal accountability by confirmations, Bar Mitzvah rites of initiation, baptism, and other forms of public recognition. These are reminders of the basic fact that each person becomes general manager of his own life.

The very nature of human existence confronts each person with struggles, decisions, and action. Some of God's children meet the exigencies of life with level eye and confident step. The superiority of their successes could be readily traced to a more effective management of life's resources. The skill and wisdom that aid in achievement are of such a nature that recognition and purposeful application can improve their functioning. A person can improve his art of life management the same as he can develop his skill at writing, painting, speaking, or getting along with people. "All of God's children got shoes," but some wear them with more dignity and walk much farther than others. "All men are created equal," but some of them utilize their equal opportunities in such a way as to make their lives vastly more significant and useful than do others. The difference between muddling and deliberate art in living is the recognition of, and creative adjustment to, the fact that each person is general manager of his own life.

When a person accepts responsibility for his own life, he must first gain some general conception of what he has to manage. The best possible investment of time is that spent in occasional inventory. What are the materials, aptitudes, skills, resources, opportunities, and such, which God has placed at man's disposal? The most obvious answer is a human organism. Everybody is one; each is absolutely unique; none is perfect. The only sensible procedure is to accept this organism for what it is worth whether it is satisfactory and to one's liking or not. The history of the world has been enriched by persons who made heroic use of inadequate physical organisms: deaf Beetho-

ven wrote majestic symphonies which continue to bring beauty and meaning to myriad ears that can hear. Blind Milton has delighted the eyes of his spiritual posterity. The ploughed-field face of Abraham Lincoln has shone with benign significance on those who love liberty in every race and every nation.

A human organism is the most delicate and amazing configuration of energy imaginable, and yet with all its intricacy it is the individual's to manage. No wonder the Apostle Paul called it "the temple of the soul." It has a biological history that loses itself in ancestry. The ages required for its development inspire wonder. Its tough resistance to disease and injury makes continued life possible. The wisdom which it exhibits keeps the balance of temperature and chemistry necessary for functioning—all beyond one's conscious control. The complex nervous system relates cell with cell to give integrity to the heterogeneous assembly of its component particles and members. Its appearance is called "physical beauty." Tears are shed for want of it; time, effort, and money are spent to achieve it; pride often accompanies its possession. The effective functioning of this body is called "health." The staggering investment of intelligence, wealth, energy, time, and skill in pursuit of health show how it is cherished by humanity. Upon it depends success, happiness, significance, and life itself.

The role played by an individual in relation to his social environment is called "personality." Everybody has one, but its quality depends on management. The amazing complexity of human personality has been the theme of much fiction and art. The intellectual aspect of personality, called "mind," is itself a staggering responsibility for direction and use. Vast educational systems are devoted to the difficult task of giving guidance and discipline to mental pursuits. No two minds are alike. An Einstein and a moron are vastly different in mental capital, but each is responsible for using what he has. The achievements of comparatively low-grade minds are no more startling than the failures of those rated as unusually high grade. "Wisdom" is the name applied to the tendency to make wise decisions,

for when a person has alternate choices, and prefers the more worthy, he gains the reputation of being wise. To lift such decisions from the unconscious level of tradition or habit to the conscious level of deliberate choice is a function of mental management.

Each person has certain attitudes among which are the inclinations toward physical and economic well-being, social approval, companionship, and experience of beauty. Physical and economic well-being include a vast network of activities which command most of a lifetime. An inclination to security results in seeking satisfactory vocational pursuits. Clothes, homes, bank accounts, and often social position are related to this search for security. Related to it, too, is the tremendous ego drive for achievement which is present in every one. Unless a person can succeed in a majority of his efforts, he becomes frustrated. Many lives are broken by feelings of guilt and inferiority on account of unfulfilled ambitions. The achievement or ego drive is definitely a part of personal inventory, and the responsibility to manage it must be recognized.

The wish for recognition or approval, in like manner, may get out of hand. The human desire for approbation is a tendency neither good nor bad in itself which can lead to the gates of paradise or to perdition. The need for companionship and fellowship is universal at the human level. A person can starve to death for love just as he can starve to death for want of calories and proteins. Here again lies opportunity or tragedy; while the corruption that comes from evil associations is appalling, the redemption that comes from fellowship is even more remarkable. Finally, every one has deep thirst for beauty. Art and literature, as well as many everyday activities, spring from this universal need.

Self-management involves not only oneself, but the whole environment with which one interacts. The tender ties of friendship, the rapture of singing birds, and the glory of majestic mountains; the past, present and future of the universe are all related to each individual. The whole world clusters around

the human personality. For one to relate himself wisely to all the external factors that bear on his life is a matter for pondering.

The span of time which a person lives is another part of his management inventory. The "threescore and ten years," mentioned in the Scripture as life expectancy, involve the average person in an astronomical number of decisions. The whole theory of life management is based on the ability to choose and decide wisely. Time is of central concern; hours wasted or utilized have influential bearing on the course of a lifetime.

When one has taken inventory, he comes face to face with the problem involved in directing the enterprise of living a deliberate life. After he has decided what he has to manage in terms of body, personality, context and time, he can begin to analyze the problems that confront him. He can understand these obstacles, lacks, needs, or desires in terms of their relation to his own past experience and his aptitudes. For a person to become acutely aware of his difficulties and to consider them in terms of their solution is a mighty stride toward a solution.

The very act of comprehending a problem brings vision for its solution. Suppose a young person in college is unhappy about his achievement. His marks have fallen below his usual standard. Dissatisfied with the way in which he has been investing his time, he scrutinizes his situation and, as a result, he envisions a new kind of person. Instead of a time-waster he begins to think of himself as one who makes each moment count, and he has enough humility to see beyond his present self to the person that he could become. God's great gift to man is imagination, for by it he can explore unrealized possibility.

All the wisdom of the ages written in books and stored in the minds of professors could not bring about an enlightened student without some methodical procedure by which he organizes himself for the solution of his problem. He must have a specific set of objectives and a series of actions that will propel him to class, to the library, and to adequate rest until his grades are restored to their usual level.

One third of the entire population of the world is made up of persons who have common intelligence as compared to the two or three per cent classified as geniuses. The difference between great and meager achievement lies in the area of motivation. Man knows the wages of war, crime, greed, and other kinds of social and personal sin. He knows well enough what kind of person he should be and what kind of world is desirable. He is able even to project a program to achieve these ends. Unfortunately, however, he often lacks the will.

The person who would truly manage his life must bring himself into relationship with the people and the projected values that will bring such compelling meaning as to enable the fugitive possibility to become the blessed actuality. The basic problem in life management is the power of God entering one's life in such a way as to create the hunger or thirst for righteousness which can be satisfied only with God's gracious approval, "Well done, good and faithful servant."

A six-point approach to the urgent enterprise of life-management will serve as a rough guide in the realms of religion, mind, emotions, personality, health, friendship, time, vocation, money, and death.

1. **INVENTORY.** The first consideration in any management is an understanding of the amount, value, and condition of the things for which one is responsible.

2. **ANALYSIS.** The problems, interests, tendencies, difficulties, and bearing of any concern in life must be clarified and lifted to the level of deliberate choice.

3. **VISION.** Problems are solved when a person has enough imagination to see beyond the difficulties to the solution.

4. **PROCEDURE.** Vision may be harmful instead of helpful unless one implements his envisioned goals with a program calculated to bring achievement.

5. **RESOURCES.** Nobody lives by his own powers or possessions. He learns, rather, the resources by which he can live. His role is that of relating himself creatively to the vast resources available.

6. **PERFORMANCE.** The only confirmation of competence in

management is significant achievement. Meaning that compels action until goals become realized and strength to achieve these goals constitute the power to perform.

Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true!"

—EDWIN MARKHAM⁴

⁴Reprinted by permission of Virgil Markham.

3 AN UNSHAKEABLE FAITH

A man's religion is the most important thing about him. An old English innkeeper offered the opinion that he'd rather know the religion of the man who asks credit than the size of his bank account. The loyalties of faith subordinate all other loyalties. Jesus spoke the literal truth when he told his disciples to seek first the kingdom of God and then economic security would be theirs. If a person gets his religion straightened out, his whole life falls into order; the management of faith implies the overall management of life. When the supreme devotion is clear and dominant, no problem of any nature can shake the ultimate security and peace of the faithful. In the words of Paul, "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."—Romans 8:38-39

The major problem of life, then, is the cultivation of a compelling faith based on solid truth. Such faith is not the product of human effort; it is, rather, the gift of God. Its cultivation requires that a man get his attitudes right and his impediments to complete devotion out of the way. A lifetime of discipline is required for the accomplishment of these purposes. The attitudes are wayward and stubborn—the impediments are

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many and varied. "For the gate is narrow and the way is hard, that leads to life."—Matthew 7:14

An inventory of one's religious faith involves consideration of its case history. It is appropriate to ask how much of it is inherited from the cultural environment in which the personality developed. Some would argue that no other faith is required than the unquestioning acceptance of the faith of our fathers. George Santayana, for example, held that religion is like one's language or tastes. It is taken with a mother's milk and requires no tampering—only enrichment. Others would argue that a valid faith must be one's own—received afresh from God and hammered out on the anvil of human experience. Still others would demand a critical evaluation of one's faith in order to correct the hidden errors and modify the loyalties in such fashion that one could give "reason for the faith that lies within him." A worthy faith will stand complete and relentless examination in the light of reason and experience. Another would testify that faith cannot be inherited, acquired, or thought out at all—it must be lived out under the providence of God. It is the answer of a whole lifetime of devotion to God and man based on truth and expressed in a career of loving service.

The faith of an ordinary person is likely to be a combination of all sorts of remnants, hopes, fears, beliefs, and aspirations held in a perfunctory fashion and examined only in times of frustration, danger, difficulty, or other sorts of stress. It is frequently corrupted by the various modern idolatries of humanism and materialism. These idolatrous corruptions are subtle and insidious. They come clothed as the very essence of value worthy of supreme devotion.

Humanism refers to the various forms of worship which surreptitiously sing "Glory to man in the highest" for a Christmas hymn. The usual form is that variety of self-worship which can be most readily identified with original sin. The lust for personal power, love, comfort, or prestige which sees no higher object of loyalty than one's own enjoyment or achievement is

almost hopelessly ubiquitous. Selfishness is the direct enemy of a faith that matters most for the salvation of a human life. It can disguise itself as generosity by masquerading as the service of *my* children, *my* career, *my* responsibilities, *my* concerns, but the “my” is the corrupting factor.

The social forms of humanism are equally deceptive. The worship of the state is one of the common forms of collective idolatry. Nationalism can be the very incarnation of evil when the totalitarianism of the Nazis or Communists is in control. Governments are for the service of man under God; they are not the objects of worship that replace God. As nations attempt to play God in the lives of people by offering the security of welfare and asking the absolute devotion of their constituent peoples, they are going beyond the bounds of appropriate functions. God alone is absolute. Nations which arrogate divine prerogatives to themselves perish as they exemplify the fact that no person or group of persons can possibly be wise enough and good enough to serve as the object of supreme devotion for all human living.

The American devotion to comfort is almost an idolatrous preoccupation. The term “American way of life” amounts almost to an obsession with comfort. When a person is forced to analyze what he means by the term, he usually begins by speaking of his freedom which turns out, upon examination, to be freedom to be comfortable. The original and noble meaning was based on individual freedom and responsibility to share in the government and to join in mutual enterprises for the common good. It had reference to the dignity of the common man. The contemporary meaning usually turns to refrigerators, bathtubs, motor cars, and standards of living which add up to comfort.

Success is another manifestation of our humanistic idolatry. Nothing could be more noble than to be successful in an effort to make some contribution in business, recreation, profession, or to the good of one’s community or to his family. The mad rush to succeed for its own sake, however, brings on the tragedy

of ambition which feeds on itself and is forever thwarted. The ambition for position and for power drive men and women alike to foolish competition and to nervous frustration. The fierce race for position in a country where "every man is as good as any other man, if not a little bit better" can be so commanding that it absorbs the dominant loyalty of a person and, therefore, becomes idolatry.

Conformity can be a subtle form of idolatrous obsession. The desire to "belong" may have enough authority in this lonely age to elicit the all-out devotion of people until these attitudes and patterns of behavior become religious in nature. It is a shocking fact, but a fact nevertheless, that many people spend a lifetime of anxious effort to be exactly like the people in the various groups to which they aspire. To spend a lifetime moving from clique to clique is a most unsatisfactory existence. For a person to abandon his unique personality which God gave him is disloyalty to himself and therefore to God. Yet countless people accept the norms of the cherished groups as worthy of a lifetime of anxious effort to get in and stay in. The most honored groups are only provisional in value.

Materialism is a form of idolatry quite as much as the golden calf or the Baalim. The Communist religion is based on a combination of humanism and dialectic materialism. It assumes no other goals in life than goods, power, and conformity to the party. The worship of Mammon is not unknown in New York, Los Angeles, and on Main Street. A person may devote a lifetime to acquiring goods he cannot use simply because he needs to outstrip other people. The lust for expensive homes and impressive cars, ostentatious clothes and other conspicuous consumption can amount to the crass worship of mere material things. Money is a good thing. The worship of money is a massive evil. When a man works only for money, his life is impoverished.

The basis for an unshakeable faith was laid thousands of years ago when Moses went up into the black thunderhead that covered the summit of Mount Sinai. The people shuddered with

fear as the darkness obscured his form. There in that holy place, between God and man, amidst the peals of thunder God wrote in jagged strokes of lightning, "You shall have no other gods before me." As long as man worships himself, humanity, money, and the things money will buy, he is denied the redemptive consolation of God. Until man lays aside idolatries, he cannot become a subject within the reign of God the Father Almighty.

RELIGION IS A LOVE AFFAIR

The Christian religion is basically a love affair between God and man. When the lawyer asked Jesus, "Which is the great commandment?" he answered, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind. . . . A second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.'"—Matthew 22:36-40. This is the center of all true and redeeming faith. There is no salvation from pride, anxiety, fear, and sin apart from the all-out love of God. The management of life begins and ends in this comprehensive love of God which is the total response to God's love for man.

To love God with the whole heart implies disciplined emotions. The person who literally falls in love with God can no longer allow his appetites to lure him toward wealth, sex, prestige, power, naked self-interest, or any other form of infidelity. This viewpoint does not mean a retreat to the desert with St. Anthony or to the cell with St. Theresa. It means that money earned is God's money, that love for a mate is an expression of the love of God, and love of children or parents is a way of loving God. It is the quality of life that sees the godly portion in every human personality—God's face in every human face. The power and influence at the disposal of a successful person are devoted to God's service. The statesman serves God in serving his country for the best interest of all mankind. The physician heals by helping God help his suffering children; the teacher conveys God's truth to God's children; the workman serves

God in handling the machine, laying the bricks, or driving the truck. This attitude is not obligation; it is rather an out-and-out preference for the best and noblest approach which anyone can know or imagine. It is aspiration toward that which is above and beyond the levels of human experience—dimly sensed, but nonetheless real and compelling.

Nobody can fully achieve this level of perfection, yet some scholars exhibit love of truth which approaches the ideal. Some parents love their children and love beauty, truth, and goodness with a warmth that reflects fundamental love of God. Many businessmen carry on the affairs of life in such a way that every transaction includes an awareness of the fact that the handling of human relations and enterprises is a kind of stewardship for God. Many doctors and lawyers, workmen, and farmers can honestly say with the apostles, "We must obey God rather than men." In every artist whose sense of beauty goes beyond the symbols, the content, and the form to that which is eternal and precious, there is an instance of God at work. The scientist whose dedication to worthy goals lures him to self-sacrifice and relentless accuracy exemplifies an occasion of the love of God whether he knows it or not.

The person whose love of God is as spontaneous as the devotion of a flower to the springtime sun does not think of himself as an example of piety any more than a sincere young man devoted to his sweetheart thinks of himself as a paragon of love. He forgets himself in adoration. The cultivated emotions are forgetful of themselves. In *The River Line* Marie says, "People are desired who expect to be desired, and envied who expect to be envied, but no one is ever deeply loved who is not as incredulous of love as he is of death."¹

There was more of the love of God in the tax collector's "God be merciful to me a sinner!" than in the self-conscious prayer of the Pharisee.

To love God with all one's soul is a matter of will as well as of feeling. The "whole-souled" love of God requires a pure

¹Charles Morgan, *The River Line* (New York: The Macmillan Company, 1952), p. 181.

heart, and purity of heart is singleness of purpose. When Immanuel Kant said, "There is nothing absolutely good except a good will," he referred in part to the singleness of purpose and intention which is exemplified by the person who loves God with all his soul. Religion is everything or it is nothing. A person cannot partly serve God and partly serve Mammon or self. The ambivalent will is the ruin of religion. The Christian religion requires all there is of a man. His commitment must be complete.

Paul, Augustine, and Francis of Assisi are notable examples of powerful conversion which brought with it a dominant purpose. Paul's career as reflected in Acts of the Apostles and his Epistles is a study in whole-souled service. He summed up his motives with the declaration "It is no longer I who live, but Christ who lives in me" (Galatians 2:20). St. Augustine gave himself resolutely to Christian scholarship in such an effective manner that theology found clear, classical utterance from the Bishop of Hippo. The crowded accomplishment of his life is testimony to his energy as well as his unswerving singleness of purpose. St. Francis was succinctly described by Victor Hugo as having "run away to God as naturally as most boys ran away to sea."

The intellectual love of God implies that all of one's mental powers are and will be devoted to the fulfillment of the will of God. The major tragedy of contemporary life is the fact that first-rate minds are content with second-, third-, and fourth-rate thoughts and activities. The potential Newtons, Miltons, Marshalls, Steinmetzes, Einsteins, and Whitmans who never use their mental capacities for anything but small talk and piddling activities are not only wasteful but dangerous. In the attempt to love God, man should not use less than his best intellectual abilities. The anti-intellectual influence which dissuades a person from making the best use of his brain in favor of the more mundane achievements of strength, entertainment, or wealth is a sinful condition. The command of Christ is "You shall love the Lord your God . . . with all your mind."

It is particularly important for a person to make use of all his abilities in the love of God. It is to be remembered that this love can be expressed in any worthy enterprise from a friendly game of golf to serving as president of a republic. When a person has unused abilities, he accumulates un-lived life. Personnel experts have discovered that highly intelligent people are incompetent at routine work which provides no great challenge. Every person has a religious responsibility to work up to the limit of his ability. It is better for his capabilities to stretch than for him to loaf along. Business executives who have artistic talent should learn to paint, carve, perform music, or utilize that talent in some other appropriate fashion. To love God in all areas requires a resourceful attempt at using oneself up in service. It is literally true that he who gives his life will save it while he who attempts to save his life will lose it.

It is a pity that the intellectual tradition of the Christian religion has been so neglected by the laity. There is no good reason why an intelligent person should be ignorant of the Bible, church history, or Christian theology. The average American layman has stereotyped himself as a good-natured and well-meaning person who knows little or nothing about the great doctrines, of God, Christ, immortality, sin, the church, the Bible, and other such vital areas of Christian thought. Any thoughtful Christian could be relatively well informed in these areas with a modicum of interest and effort in consideration of the free moments of a lifetime. The person who best manages his mind knows a great deal about his vocation and a great deal about God. Both are part of man's intellectual love of the heavenly Father.

The mind which loves God is not interested merely in theological matters. The late Archbishop Temple reminded us that "It is a great mistake to suppose that God is only, or even chiefly, concerned with religion." The pursuit of the arts and sciences provides an opportunity for a man to express his love of God with his whole mind. Johannes Kepler considered his astronomy in this light when he said, "O God, I am thinking

Thy thoughts after Thee." The systematic thought about contemporary politics or the geology of the Grand Canyon may be an effective means of praising God. Certainly the scholarly approach to human affairs is witness to the fact that God is in command of schools other than church schools, books, other than hymnbooks, and psychology as well as theology.

To love one's neighbor as oneself is a necessary implication of the love of God. As John correctly points out "If anyone says, 'I love God,' and hates his brother, he is a liar." The biblical doctrine of the love of God requires that the witness and expression of that love be directed to God's children. Human love apart from its divine bearings is idolatrous, whereas human love as an expression of divine love is God at work through his children. The Earl of Shaftesbury is remembered by the school children of England who gave their pennies to build the memorial at Piccadilly Circus which bears this inscription:

Erected by public subscription to
Anthony Ashley Cooper, K. G., 7th Earl of Shaftesbury,
Born 1801
Died 1885.

During a public life of half a century he devoted the
influence of his station,
the strong sympathies of his heart,
And the great powers of his mind
to honouring God by serving his fellowmen;
an example to his order, a blessing to this people,
and a name to be by them

ever gratefully remembered.—WILLIAM EWART GLADSTONE

Bishop Grundtvig of Denmark is honored by a church built in his memory from public subscription. Both men were profoundly Christian, and each in his own way gave witness to God by serving his fellow men.

No culture can long endure without a vital religion. Nations disintegrate when faith grows cold, for mere human relations cannot save society. Only the love for God which inspires love

for man can supply the attitudes upon which a civilization can survive. The dead civilizations provide interesting studies in the collapse of human-centered societies. Man is by nature vicious and predatory. He brings from the jungle and the wilderness the lusts and fangs which may finally destroy him. Only the motives of an ego-sublimating faith are strong enough to hold him in line. History testifies to the grim truth of the proposition:

Unless the LORD builds the house,
those who build it labor in vain.—Psalm 127:1

FAITH CAN BE REASONABLE

An unshakeable faith must stand up to the most relentless intellectual scrutiny. A protected faith which shies from all investigation is unworthy of an enlightened scholar, and is a travesty on Christianity which has challenged the mightiest intellects in twenty centuries. Only the religion which relies on magic and incantations need shudder in the face of the most rigorous logic and research. The pagan Greeks and Romans, the subtle gnostics, the humanists of the enlightenment, and the contemporary existentialists have broken their lances on the solid advance of the Judaeo-Christian doctrines. The growth of science has served as a torchlight for faith rather than an extinguisher as some hoped and others feared. The witness of archeology has brought new conviction to the religion of Jesus Christ. The highly developed psychological and sociological studies of human behavior and human affairs have enriched religion by illustrating its indispensability.

The ordinary person may have some serious doubts about the existence of God. This concern is a good thing if handled in a reasonable fashion. Upon study and reflection this doubt tends to disappear, since it arises most frequently from a lack of understanding and an inadequate approach to faith. God is vastly more than any human idea can comprehend—yet nobody can think accurately about religion without some

minimal concept of God. Anselm's open and comprehensive definition is a good place to start. "God is that than which nothing greater can be conceived." This approach rules out all the fairy-tale conceptions of childhood and challenges the maturing mind to seek the God of Abraham, Isaac, and Jacob as revealed in the incarnation, ministry, atonement, and resurrection of Jesus Christ. The greatest conception of the greatest mind is puny enough, but it is vastly more adequate than a childhood concept of a third- or fourth-rate mind.

The logic of atheism is completely contradictory. An illustration may serve to clarify this fact. To say there is in the writings of Shakespeare a sentence,

"A horse! a horse! my kingdom for a horse!" involves no proof beyond the exhibit of the passage in *King Richard III*. To say, however, there is not in Shakespeare the passage,

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider" involves the examination of everything written by the Elizabethan bard, published or unpublished. The fact that Bacon wrote the line in no way proves that it does not appear in Shakespeare. In like manner a person can testify to the fact of God on the basis of one event in history or one experience in a lifetime. For him to say, however, that God does not exist would require him to have examined all history plus all experience in time and space. This affirmation would involve omniscience. Only the perverse or ignorant—literally,

The fool says in his heart,

"There is no God."—Psalm 14:1

The sincere seeker after truth who thinks of God as the best that is, or ever can be, has a basis for beginning. He must, however, recognize his own ignorance. A flea attempting to define Socrates would be in a stronger position than a philosopher attempting to define God, for definition of the ineffable is a contradiction. Yet the person who fully admits his ignorance and clearly distinguishes between God and his idea of God can sense

the vast reality which lies beyond his range of comprehension. God has revealed himself to man in the creation, in history, and in Jesus Christ as well as in human experience. This revelation is enough for man to live by as the millions of saintly people have proved. Moreover, this revelation makes sense to human thought as the multitude of theologians have proved. Nature, human nature, and history are evidences of the loving God for the person who can avoid the complicating quirks of reason that blind him to the ultimate fact. The creature responds to his Creator, the saved to his Savior when the windows of the mind are thrown open.

THE BIBLE IS REASONABLE

The Bible is a reasonable record of God's revelation to man. It is not merely history, but divine history, given to persuade the recalcitrant, rebellious, weak, proud, and otherwise sinful children of God to love the heavenly Father. It is perhaps the world's greatest literature, but it is more than literature—it is the holy language of God through inspired prophets and apostles. The Bible is biography which presents ordinary human beings like David and Simon Peter in a holy and prophetic light which accents the divinity in man with a sharp contrast to the sinfulness. The Bible, written over more than a millennium, still contains the underlying unity of a vast symphony. The various authors are under the direction of one Author.

The Bible, like our reckoning of time, begins at the center. The Old Testament looks forward to the Messiah; the New Testament looks backward to Christ and forward to the ultimate triumph of Christ as Lord of all things visible and invisible. The words of the Bible in disclosing the power of God in history which culminated in the birth, ministry, crucifixion, and resurrection of Christ enable us to glimpse the vast meaning which lies back of them. They are torches for our journey in the dark.

There is power for living in this sacred library. It is the wisdom of God transforming the foolishness of man. Consolation

for the lonely and sorrowing is balanced by reproof for the sinful. There is a message for every human mood. Some of the greatest paintings, the greatest sculpture, the greatest literature, and the greatest music of our civilization were inspired by the Bible. The morality and ideals which have enabled our economic and political orders to develop are derived from the sacred pages. The age-long selfishness of man has been stoutly resisted by the biblical doctrine of redeeming love. When someone asked Albert Einstein what the German churches had that the universities and government lacked—that amazing courage which enabled the churches to stand up to Hitler—Einstein answered, “They had the first commandment.”

The person who brings a sincere intention to the problem of managing his life does well to study the Scripture. This generation appears to have a greater interest in the latest book than in the greatest book. It is a pity that all school children are not introduced to the study of the Bible in the same objective fashion as they are disciplined in history or mathematics. The power of the ancient Hebrew culture came partly from the fact that all children learned the Old Testament. The victory of the Arab civilization which gave pre-eminence to Arab art and letters in the Middle Ages came largely from the fact that the center of all education was the Koran. The Bible could revitalize and regenerate our civilization if given the opportunity. It is the solid core of morality, ideals, brotherhood, and coherence for the culture which America upholds. The Pilgrim Fathers brought no cargo comparable to the Bible; no customs equal to their faithful worship; no purposes as worthy as their quest for religious liberty. When the Bible is neglected, civilization loses its center. Social responsibilities as well as private responsibilities demand Bible study.

THE CHURCH IS REASONABLE

Church attendance is a valuable aid to living a worthy and significant life. It is just as reasonable to talk of education without

churches. A church is a community with dimensions which are schools or justice without courts as to talk of religion without God high, man wide, and as long as history. Membership in a vital church stretches the mind, enlarges the heart, and gives range to interests. The missionary message of the church is a rebuke to localism, the stewardship teachings of the church challenge human greed and selfishness, and the worship of the church channels emotions into meaningful rituals. Egocentricity has a difficult challenge in the fellowship of corporate prayer and mutual activities which look away from the puny self to the boundless meaning of God. No person can belong to a church and continually have his own way. As long as people are people, the church will be imperfect. It is not so much a museum for saints as a school for sinners. The most comprehensive company on earth is the company of sinners who need redemption.

The church is God's answer to the needs of man. It is a fellowship to dispel loneliness; it is a mighty fortress to relieve fears; it is a stern reminder to keep man from Promethean presumption. The church is the largest and most successful adult educational program in existence. The sacraments of the church are God's object lessons to man; the language of action in baptism or the Lord's Supper are universally valid in terms of communication. Verbal symbols are shallow and inexpressive in comparison to the language of gesture in which the whole being speaks under the spell of consecrated mystery and devotion.

Participation in the life of a church not only contributes to the salvation of the individual and the health of society, but it serves to fructify all other activities. Government, business, industry, charity, education, art, social service, community organization, and human relations derive inspiration and encouragement from churches. The physician who is active in his church has a universal aspect to his healing ministry. The workman who also serves in church can consecrate his hands for serving God through his daily work. The statesman who lifts up his hands in prayer is aware of a framework above and beyond his political constituency. All noble work is God's work. The church

reminds its members of this fact in order that the sons of men may think of themselves as the sons of God and live more godly lives.

The church in America is in need of the leadership which should be supplied by its laity. Everyone has a special contribution which only he can render to the church. His life lacks fulfillment and the church suffers if that contribution is withheld.

THE DISCIPLINES OF PRAYER

“Lord, teach us how to pray” is the fervent request of many bewildered and seeking disciples since the storied incident which gave the Lord’s Prayer to the world. Prayer is a discipline which requires a lifetime of devotion even though it is at its best on the lips of a little child. There is no saint who has mastered the vast meaning and mystery of prayer. The Lord himself spent hours of assiduous attention to the practice of prayer. Jacob wrestling with an angel is a symbol of the inner conflicts which emerge as a sincere person attempts to bring his will into complete harmony with the will of God. The search for guidance in the labyrinthine maze of life calls for spiritual athletes who keep themselves fit by self-discipline and constant training.

When Jesus answered the petition of his disciples for training in the art of prayer, he gave a classic pattern which brings challenge to the most learned and most consecrated as well as expression to the inarticulate. Most people repeat the words of the prayer without analyzing its profound meaning. It is the life of faith in 64 words. A person who fully understands the Lord’s Prayer and prays it with his life needs no other guidance, for the perfect relationship between God and man and between man and man are included in those few carefully uttered sentences.

The Lord’s Prayer is a paragon for every prayer. The seven elements are as follows:

1. An immediate awareness of God which inspires enthralled adoration.
2. A consequent awareness of sin which evokes confession.

3. Undivided attention to the will of God which loosens the fetters of egocentricity and worldliness.

4. A petition for life without stress which brings reconciliation to the exigencies of human existence.

5. An earnest plea for the benediction of forgiveness which requires a forgiving heart.

6. Prayer for integrity of purpose which wills to righteousness in avoiding even the conditions of evil while providing the conditions that eventuate in goodness.

7. An ascription of praise and thanksgiving which is the spontaneous aspiration of a faithful and expectant heart. Adoration, confession, consecration, release, forgiveness, integrity of purpose, and thanksgiving are the elements of prayer. These must be lived as well as uttered. Let a person be careful when he prays, for prayer is dangerous. "As a man thinketh in his heart so is he."

4 THE DISCIPLINE OF EMOTIONS

Confucius summed up the human predicament with the maxim "The sin of youth is lust; the sin of the middle years is struggle; the sin of old age is avarice." Massive emotions can overpower reason in day-by-day encounters until the mind becomes a rationalizing servant of the nerves and feelings. Just when a man feels most confident of his rational powers, he finds himself shaken from great emotional charges that treat him as a dog treats a rat. Fear, guilt, lust, anger, and love are the five great emotions of man. They stalk him all his life. Without management of emotions life has no effective management at all. Intelligence must learn to cope with emotions as shrewd weakness deals with great strength. Reason can influence emotions even though it is unable to bring them under complete control. If the influence option is not exercised then reason may be completely enslaved.

Human emotions are extremely evasive and sly. They belong to the long history of the race. They appear in blasé faces and deceptive manners. They do not await our bidding. Emotional responses do not demand facts, reality, or reasons. They represent the great involuntary equipment originally necessary for survival. They constitute the stuff of happiness and destruction alike. Their power over both mind and body should be sufficient to create a healthy respect on the part of anyone. History is partly

in the power of hates and fears, lusts and loves that bring on wars, economic debacles, or a glorious heritage of arts and letters.

The happiness and well-being of each person depends largely on his emotional management. The anxieties which send multitudes to tranquilizers and large numbers to mental hospitals derive from unsatisfactory emotional reactions to human difficulties. Emotional disturbance accounts for many failures in business and profession. More students leave school on account of feelings of guilt, fear, inferiority, hostility, anxiety, or emotional conflict than leave for academic and economic reasons exclusively. Sleeplessness, which is the scourge of many, stems almost exclusively from emotional causes. Anyone who has known the anguish of worry, fear, guilt, hostility, or frustration can testify to the absolute necessity of emotional management for successful living.

The problem of handling one's emotional life is complicated by the fact that information in the field is limited and is dependent upon theories which are inadequate if not contradictory. The pilgrim on the emotional path is left to grope his way through the inner jungles of irrational moods and feelings. Nevertheless, there are principles of management which are at least rough charts and crude compasses for the journey. The testimony of many who have cut their way through to a clearing gives courage and hope.

Emotional illness requires expert counsel as urgently as physical illness. The person who finds himself in great distress or substantial maladjustment should seek the service of a psychiatrist at once. The science and art of psychiatry have relieved much suffering and worked some phenomenal cures. Even though the exact range and effect of psychiatric treatment are in mild dispute, the same could be said about medicine generally in modified fashion. The first principle in emotional management is that a sick person needs a physician. Any reliable practitioner recognizes the importance of treatment for emotional as well as physical disturbances. Psychosomatic medicine has grown into a clearly recognized field on account of the obvious need to treat the entire person. A complicated organism with complicated ail-

ments requires a comprehensive approach to treatment. There is no more reason for a person who suffers from emotional illness to avoid expert help than for a person who has a ruptured appendix to avoid surgery. The tendency to ignore emotional pathology belongs to the days of sorcery and witchcraft.

The problem of emotional discipline, however, belongs to everyone—sick, well, or in-between. The person who is apparently the paragon of health in mind and body is confronted with the necessity for wise handling of his feelings. This management involves recognition, critical judgment, understanding, planning, decisions, and sometimes experimentation. The joy in living and the power of achievement depend in large measure upon his emotional responses. The art of disciplined living takes full account of these facts. A brief outline of five major characteristic emotions may prove helpful in the process.

FEAR

Fear is both friend and enemy. The baby enters the world with equipment to recoil at noise. Loss of support brings a fear reaction to a new-born child. The formative years bring a host of response patterns that amount to built-in fears. Every normal adult is fearful in certain situations. Without wholesome fear there is no safety and no survival. Life depends on a well-developed system of defenses born of experience with danger. Yet much of the misery and tragedy of life can be traced to the generalized response of fear. Health, happiness, and success are often jeopardized by it. The person who aims at deliberate living must sort out his fears in such a way that he can determine which are destructive and which are benevolent in order that he can manage both. To be afraid of the dark in a land of robbers is valid. Fear of the dark in the security of one's home is neurotic. The one may be just as real as the other in terms of psychological response, but the behavior which is indicated is very different.

INSECURITY AND ANXIETY

The present century is a crescendo of deepening horror for many people. World War I was followed by a phony prosperity which brought on the depression. The anxieties of want were followed by the devastation of World War II. The resulting nervous response in a period of economic and international uncertainty is a widespread feeling of insecurity. Fear has become a persistent pattern for many who have never been certain of anything during a lifetime. The widespread search for security is the natural result of inner quaverings. A tendency toward the welfare state in America and other Western countries is the political result of this psychological mood of insecurity. Employers complain that young men prefer pensions to opportunities. Sociologists observe the drift toward group identities that obscure the individual person. People huddle together in parties, unions, associations, leagues, clubs, and so forth, to allay the inner feelings of insecurity. The threat of hydrogen bombs and financial disaster are mirrored in the hearts of people as generalized and diffuse fears.

Insecurities derive from many causes other than events in history. Early childhood experiences may result in lack of confidence. Lack of love and early failures at honored enterprises such as athletics leave their marks. People differ widely in regard to inner confidence as they face life. The courage required for John to catch a mouse may enable Charles to face a lion. The person who recognizes his own insecurities and finds acceptable ways to meet the issues of life with courage has spared himself and his family or associates the misery of unhappiness and perhaps failure.

When Jesus said to his disciples, "Do not be anxious," he set for them a difficult task. Anxiety is the natural response to conditions of uncertainty. The feeling that something terrible is about to happen is common. "Anticipatory neurosis" is a whimsical term which could very well apply to the attitudes of many beleaguered contemporaries. One may feel anxious be-

cause he is weak and small in comparison to the people around him who appear to be strong, big, and successful. He is nervous and troubled about the future. Something may happen to his family, to his area, to the nation, to the world, and therefore, to him. He may feel that everyone is against him. When confronted with direct questions about what he fears, he is unable to give clear and particular answers. He thinks up specious dangers of disease, death, failure, accidents, and various kinds of ruin to satisfy himself that the anxiety is valid. His emotions will not let him face the stern fact that life is a risk, but that people manage to face it. The anxious person is a victim of the mood described in the old Irish bull—"There are so many troubles between the cradle and the grave that I don't see how any body ever gets to the grave."

Anxieties may spring from submerged fear which is lost to conscious awareness. In such a case the person may deal with the symptom instead of the true cause of the uneasiness. Some hidden fear of failure may lead a man to assign his condition to physical illness. Indeed, he may become physically ill. He may respond with compulsive overt effort which prompts him to accept the opinion of friends that he is "working too hard." He may blame his wife, his colleagues, or his luck without recognizing the source within himself. He may simply feel desolate without knowing why.

Three common grounds for anxiety are fear of death, fear of losing love or prestige, and fear of failure. These three sources of anxiety correspond to the three basic categories of need common to every human being—biological needs, status needs, and ego needs. Threats to the realization of these needs may bring on anxiety when the threats are persistent at the person's level of experience.

The fear of disease and death are basic to survival. When the fear exceeds the danger, however, the result is neurotic uneasiness. This condition is so prevalent that clever advertisers prey on the public with threats of various illness or infection in order to sell patent medicines or particular foods and vita-

mins. The fear may drive a person into hypochondria so that he sees a cancer in every pimple and a heart attack in every little pain or pulse irregularity. The medical books designed for laymen which describe various diseases have probably caused more illness than they have cured. There is more wisdom in the maxim "The coward dies a thousand deaths; the valiant die but one" than is commonly realized. The problem with the maxim lies in the fact that the word "coward" is pejorative. The fearful man needs understanding more than blame which tends to add self-blame to fear. The strength of the maxim lies in the emphasis which tends to evoke the hero within a man which will buck him up to face death if need be with the quiet knowledge that death calls for every man late or soon. An old Frenchman made a wise answer when someone asked, "What is the mortality rate in France?" He answered "The same as always—one to a person."

The fear of death may fill one with abnormal dread of accidents. Many people are afraid to venture into a safe ship or boat; many are in terror on an airplane. After his first ride in a plane a man remarked, "I didn't let my full weight down all the way." The uneasiness of those who ride in motor cars is out of proportion to the accident rate—great as that is. Successful living requires a person to discipline his fears to fit the dangers as nearly as he can. Beyond that he must place himself in the gentle arms of God.

The desire for love and prestige is very strong. It combines the wish to be recognized as important to a cherished group with the yearning for affection. Threats to one's prestige, therefore, induce fear. The mother who is afraid to let her children grow up and go out on their own or the man who fears retirement is bedeviled with anxiety with reference to status. The pathetic remark: "They don't need me any more" is an indication of this common uneasiness. There is a certain validity to the fear. A corporate executive who has been retired is likely to miss his fair-weather friends who clustered about him when he was in a position of power to grant or withhold favors. He

may begin to think of himself as a has-been rather than a person with rich experience released to more creative service. Envy is the scourge of the status seeker. He may short-circuit his opportunities by trying to hold his competitors back. Misery dogs the footsteps of the overambitious who cannot win sufficient recognition in the open field. The intemperate interest shown by some people for meaningless offices in various clubs or societies is an illustration of status striving. Failure brings fear and constant failure may bring on chronic feelings of insecurity. The quest for popularity on the part of young people is but another illustration of the same attitude. Fear of being regarded as a wallflower may drive one into erratic behavior which makes matters worse. The tendency to conform to the norms of a group derives from a wish for love and recognition. The sense of anxiety which attends exclusion from the group accounts for much youthful unhappiness.

Fear of failure is also attendant on the need for success and personal fulfillment. A child climbs not so much because he is going somewhere as to prove to himself he can do it. When he forever encounters obstacles too great for him, he may feel frustrated and inferior. These feelings may return to him in later life when he fails at one thing after another. A young man could not bear himself after he had been denied a promotion and, as a consequence committed suicide. Inferiority feelings will drive a person to desperate measures. The obsession with success so evident in American life is associated with the negative motive which is fear of failure. The young professional man who finds himself outstripped by his college mates may hate himself and hate them. He may allow himself to become so fearful of failure that he does not dare to undertake even reasonable risks.

A sensible approach to the problem suggests that a person apply himself in areas where he can succeed to a sufficient degree that he can "keep his nerve." A person who succeeds part of the time can bear his share of failures. The destructive fear is reduced by a margin of success. Lincoln told the story of a prairie fiddler who became interested in the local church be-

cause of a widow he admired. One night at a prayer meeting the man was upset because the widow was praising the marvelous prayer of Brother Smith. The fiddler revealed both his envy and his personal defense with the observation, "I can't pray like Brother Smith, but I can fiddle the pants off of him." Success in one field may help a person to accept deficiencies in others.

THE MANAGEMENT OF FEARS

The first step in handling fear is to accept it as a fact. The experience of men in the recent war proved the advantage of frank admission that one is afraid. To pretend that one is not afraid fools nobody. Good wholesome fear is honorable, and courage in the face of danger is noblest when a man stands up to the issue in spite of his recognized fear. In the less dramatic affairs of life the same principle holds. Let a person admit his fear of failure to himself and to God. Let him face the fact that he shares the fear of death with most of the human race. When he recognizes some of the anxieties that plague his thoughts, he will tend to lose them. The honest consideration of the fact that he fears loss of prestige will fortify his inner structure.

The second step for one who would live deliberately is to understand his fears to the best of his ability. A person can come up with an interesting answer when he asks himself what he is really afraid of. If he is genuinely threatened by fear, he can relieve it by doing what is possible to remove the danger or protect himself against it. If there is no defense, he can follow the example of the courageous Greeks of whom Thucydides said, "Having done what men could, they endured what men must." If, on the other hand, the fear is a general anxiety, it can be traced to its basic source. Lost prestige, failure, and even death can be faced with better spirit than can the vague and mysterious fear that something terrible may happen. The anxiety may be more dreadful than the worst possible eventuality.

The third step involves scrutiny of the ways in which one has learned to adjust to his fears. Since emotional habits are both strong and persistent, they cannot be ignored. The range of freedom possible to any person is restricted by his characteristic patterns of reaction.

The person who habitually refuses to recognize his anxieties is most unfortunate since he faces problems without knowing he has them. The unconscious records what his awareness denies. The fears fester in his inner recesses. They tend to break out in disguised forms of bodily reaction or personal behavior. Fixations, obsessions, restricted attitudes, nightmares, nervousness, sleeplessness, or functional disorders may ensue as the fears find their devious ways out of the internal dungeons of the personality. The person who finds himself in this predicament may be ready at long last to face his fears and accept them for what they are. This experience may involve some inner crisis. Without courage to confront the demons, however, there is no way to deal with them at the level of reason. Escape into daydreams can bring no solutions. The demons are less ferocious in the sunlight than in the dark.

Surrender to fear is socially unacceptable. The charge of cowardice is leveled at the person who gives way to his fright. Civilization has brought with it requirements for courage in the face of danger. Whether the threats are imaginary or valid, they must be met in such manner that one harboring them will not be branded by his associates as "scared," "overly timid," or "cowardly," for the censure of society is more painful than the fear. Refuge, moreover, is very nearly inaccessible. Primitive man could run to his cave, but there is no place to fly from death, loss of prestige, or loss of money. Tears or hysterics may bring temporary emotional release, but the threats remain. As a reaction to fear direct expression has lost its utility in the modern world. It is useful in a few situations only. The person who has lived by the attitude of expressed fears finds himself unable to adjust to the exigencies which are inevitable. Life today implies its own dangers. They are less physical, but more

social. An old proverb runs, "He that is afraid of leaves should not enter the woods." The person who cannot face the challenge of insecurity cannot long meet the issues of life.

The freewheeling response of expressed fear acted out in flight has its psychological advantage. It is the most direct method of regaining equilibrium after a fright. There is no residue of unused emotion to turn inward. An animal in the forest can see danger, flee to safety, and return to confident feeding. The transaction is closed, leaving no problems. Unfortunately, the complicated human personality has limited access to this elemental solution. Robert Burns saw the terrified field mouse in stark terror only to envy the creature's good fortune.

Still thou art blest, compared wi' me!
The present only toucheth thee;
But, och! I backward cast my e'e
On prospects drear!
An' forward, though I canna see,
I guess an' fear!

—ROBERT BURNS

Man's problem is to find socially acceptable ways in which he can express his emotions without damaging his own security. Some degree of expression is possible in the mere recognition and acceptance of the fear response. To face danger with courage is itself a moral equivalent of flight which may bring even more emotional release. Our brute inclinations are satisfied by fight instead of flight when the possibility of victory attends the decision. The sublimation of the tendency to flee from danger into alternate avenues which are socially acceptable may be helpful. Instead of running from his fear of failure as a soldier Horace withdrew to the field of poetry where he made a lasting contribution to Roman letters.

To suppress fear is socially appropriate but psychologically dangerous. The mark of courage may conceal anxieties to one's associates only to create inner problems. The house with a handsomely painted facade may collapse because it is infested with

termites. Simon Peter with his sword appeared one memorable night as the paragon of courage only to collapse in moral cowardice before a little serving maid who recognized him as a follower of the Nazarene. His profane denial that he had ever known his Lord revealed the hypocrisy of his bold assertion "Though they all fall away because of you, I will never fall away." Fear will out. It will dig through sooner or later no matter how deeply it is buried.

The person whose habits are based on suppressing all fears may manage to get through life fairly well if no major crisis comes to force the issue. A person can stay afloat with a considerable cargo of anxiety. Some surprising accident, however, may threaten the ship which is overloaded. The boy who grows up with many insecurities may fear the disgrace of being called a sissy more than he fears the normal threats of competition on the field or in the alley. He develops the role of a bully in order to conceal his fright. He pretends he is afraid of nothing until something breaks his protective pose. One defeat may throw him into an inner crisis. Enough humility to admit fears will generate enough courage to face danger. The tendency to shove each quavering out of mind is hard to break. Yet it can be managed if a person is willing to devote serious attention to the rewarding search for better ways of meeting danger.

The creative management of fear occurs when one's reason gains influence over his emotions. This is accomplished only through a lifetime of learning and discipline. It is no more possible to give a few simple rules that will enable one to discipline fear than it is to provide mastery of the violin by a book of instructions. The art of handling fear is a complicated process of coordination which may be animated by a constructive attitude based on the following suggestions:

1. Face the danger and accept the fact that fears are the common lot of man in a contingent world.
2. Meet the danger with as much insight and resourcefulness as experience and the situation will afford. The action tends to reduce the emotional charge.

3. Accept the fact of lingering anxieties and insecurities, but try to understand them by looking to their basic cause.

4. Practice the art of deliberate living by bringing the unruly emotions into the co-ordination of thought, feeling, deciding, acting, evaluating, and managing.

5. Set the anxieties in a larger context by calling on the resources of history, music, dramas, painting, literature, and all the rich heritage of the humanities.

6. Find the *final* release in the absolute commitment of life into the hands of God who is above and beyond the realm of petty human striving.

GUILT

Sin is a persistent fact that cannot be explained away. Efforts to dispose of it as mere maladjustment are shallow rationalizations. The clear doctrines of the Judaeo-Christian tradition have been confirmed by the experience of 3,000 eventful years. No man can face life until he has learned to admit sin. Objective evidence and inner experience join with the prophets and the apostles to prove our sinfulness. Only the pride of morality keeps us from the candid admission of the publican, " 'God, be merciful to me a sinner!' " Adam is presented in the Book of Genesis as the first of a long line. All guilt cannot be shoved off on poor old Adam. There was some discernment in the answer of a student who was asked to comment on original sin. He wrote, "There is no original sin. They have all been tried." Humanity goes on its way committing old sins and looking for new ones.

Guilt feelings most frequently are the result of sin. They serve to bring inner reproof which works for outer reform. There could be no morality and law without a sense of guilt on the part of sinners. The problem of guilt feelings, however, lies in the fact that they are frequently all out of proportion to the transgressions. One person may be overwhelmed with grief at some trivial violation of moral standards while another may

break all the Ten Commandments without much trouble from his conscience. One clever playwright defined the voice of conscience as "the remorse which comes to one about to be caught." Many people, however, suffer the torment of the damned because of a persistent sense of guilt which is destructive to happiness, self-realization, and social usefulness. For these and many other reasons it is important for a person to learn how to manage the emotions of guilt. The unashamed sinner needs a more importunate monitor. The guilt-ridden, but harmless, individual needs relief from too much self-blame. All need a sense of morality, justice, and honor.

The management of guilt feelings requires a person to face the fact of his tendency to sin against God, his fellows, and himself. In the face of his transgressions he must bear the pangs of regret and do his best to make amends by repentance, correction, and restitution to the best of his abilities and opportunities. The sense of forgiveness will relieve the pain of guilt and the experience may dissuade him from future transgressions. He must not deceive himself by assuming that violation of the known will of God is a mere mistake. A person is willing to say, "What a fool I was"; but reluctant to say, "I have sinned." Inner peace requires the full admission. He may be able to dissemble before his family and friends; he may be able to put one over on himself; but God is not to be fooled. Inner peace depends upon honest confession to God before whom "all hearts are open, all desires known."

Beyond the response of repentance, correction, and reform, however, is the problem of accumulated guilt feelings which color life and destroy the joy of living. These are the feelings most difficult to manage because they tend, like fears, to go underground. They arise most frequently in experiences which are marked with humiliation and shame. A child caught in some traumatic experience involving humiliation may carry the shame through life, or one who became involved in an accident while engaged in an enterprise of disobedience to his parents may find his autonomy impaired in mature years. A sensitive youngster

caught stealing may go through life feeling that everyone regards him as a thief even though he conducts himself with honor. An overly stern parent may mark a child with an attitude of guilt which evokes embarrassment and fear at the most trivial incidents. The stern parent image is projected to the teacher, the boss, the policeman, and even to God. Fear and inferiority feelings haunt the overscrupulous. He is unable to receive the forgiveness and tolerance which are so freely offered.

A second complicating factor in the handling of guilt feelings lies in the fact that almost everyone is torn between conflicting moral inclinations. He partly wishes to be good and partly wishes to be bad. Even the Apostle Paul cried out in desperation, "I do not do what I want." The alcoholic faces this awful problem when he comes to feel guilty about wasting his life. He swears he will "never touch another drop." Yet his emotions pull him into the first swinging door. Everyone has faced moral decisions with divided inclinations. Even when he knows full well which decision is right, he feels the pull of a fifth column within his personality which prefers what he knows to be wrong. There is a rebellious streak in human nature which has given validity in experience to the person of Satan. The late Billy Sunday was asked why he believed in the devil. His ready and candid response was, "Because I have done business with him."

An accumulation of guilt feelings is inevitable. Nobody can really consistently live up to his own standards. Nobody can make sufficient restitution for his failures. He may try to keep up-to-date, but he is forever falling deeper in debt to himself, society, and God. As this sense of moral inadequacy grows, man may react in several ways. Moral pride may lead him to feel he has done no wrong. In this case he has suppressed his guilt with the result that he must build up a vast charge of underground emotion. The modern techniques of brainwashing take full advantage of this condition. Constant and sustained badgering finally breaks down pride, and the person confesses to all sorts of guilty actions. The vague reservoir of unforgiven guilt provides the condition necessary to such a response. The pretense to self-

righteousness on the part of nations is but another illustration of moral pride. The citizens of each country feel that they are all good while their challengers are all bad. Upon defeat or tragedy, however, the collective sense of guilt may bring in this sort of circumstance. A little jingle gives a whimsical expression to moral pride:

In matters controversial
My perception is quite fine.
I always see two points of view—
The one that's wrong, and mine.

When a person puts forth an effort to understand his anxieties due to guilt, it is well for him to consider the common inclination to brood over past sins. Parents who go through life torturing themselves for real or fancied wrongs against their children are on every hand. A husband or wife may feel guilty for thoughts or actions against a mate. Even death of the spouse may bring no relief. Grief is often deepened by a sense of guilt. Children often feel guilty for death wishes against a parent. While this sort of ambivalent attitude is normal, the child may not know it. Every child partly loves and partly hates his parents. Even a tender mother feels at times as if she could choke her little darling. Later she repents of her mood and feels guilty. With no understanding of this normal reaction she may feel like a miserable sinner for her thoughts. If a person broods over past sins, he is unable to meet new problems with complete awareness, and his relations are unnecessarily complicated. The words of the Lord's Prayer, "Forgive us our debts as we forgive our debtors," might very well be applied to the debts of guilt. One must learn to forgive himself before he can accept forgiveness and forgive others. One cannot forgive himself until he is willing to recognize himself as a sinner along with all of humankind.

A person may avoid the real encounter of handling guilt feelings by reaction to the consequences of sin rather than to the sin itself. In this case he translates his guilt emotions into fear of consequences. He is afraid of being caught but not afraid of

wrongdoing. The unexpressed fear, however, accumulates as certainly as guilt feelings. When he is forced by circumstance to stand up to the facts of his reprehensibility, he is doubly damned by a confluence of fear and shame. His fears have been realized and he is forced to recognize that he is guilty as well. There is a basic truth to the statement of Moses: "Be sure your sins will find you out." The only solution is a disciplined response to the facts of conscience and morality. An old French proverb sums up the point: "The guilt and not the scaffold makes the shame."

The Sermon on the Mount is the supreme compendium of wisdom with reference to the issues of life. It deals with the problem of guilt in the Beatitude: "Blessed are they that hunger and thirst after righteousness for they shall be filled." A genuine appetite for righteousness is the basis for managing guilt. It saves one from many difficulties by avoiding the sins which bring remorse. It enables a person to shed his past mistakes in an avid search for contemporary and future goodness. It provides a clue to self-forgiveness by identifying oneself with his positive pursuit for the worthy and honorable rather than the negative virtue of avoiding wrong. Best of all it brings the powerful emotion of love to bear on the relations of life in such a way that a person is able to accept forgiveness for himself while forgiving others.

There is no easy way to bring guilt emotions under control. A full confession might be good for the soul but bad for the reputation. There is relief for the person who suffers remorse if he can tell the whole story and reduce his inner pressure even if it hurts him severely to bear the shame. The social penalties, however, may make this method of release unsatisfactory, for there are sins which society will condone as long as they are not made public. Even the public morality considers being caught somewhat more blameworthy than secret sins. The person suffering from conscience and needing to confess his sins to get relief finds himself unable to tell the full story without jeopardizing his social standing. In many cases another person or several persons are involved. If he confesses his own guilt, he implicates other people which he feels he has no right to do. For

example, a person who has become involved in adultery regrets the sin, discontinues the practice, and may feel a vast burden of guilty remorse along with a need to confess the sin to the injured mate. Yet if he tells his mate, he brings vast unhappiness on her and, at the same time, betrays his accomplice. It is better for him to burn in his own smoke than to make others suffer for his sins. Let him confess to God who will understand and forgive. He can better make amends by a subsequent life of honor than by hurting others in an effort to relieve his own guilt anxieties.

The management of guilt like the management of fear needs the art of disciplined emotions, since expression, suppression, and repression are all unsatisfactory. This art is long and may involve some stress. The valiant go forth with the courage of humility to make atonement for their sins by nobler actions derived from a whetted appetite for righteousness. The combined resources of the humanities stand ready to contribute their treasures of inner peace. The guilt set forth in Macbeth or the penitential Psalms may set the passion in a more tolerable light. The co-ordination of a mind devoted to truth, a heart committed to love, and a life of trust in God is the hope of an honorable life with inner peace. The divine resource of the Father in heaven who loves sinners and forgives their sins is the ultimate security of everyman.

LUST

Lust is more than appetite, it is an overweening appetite linked with fear of losing the objects of appetite. The baby needs a pacifier because the desire to eat exceeds the need for food. Adults smoke, chew gum, or overeat for the same reason. Any of the human appetites can outrun their corresponding needs. This surplus of desire linked with fear of incompetence to obtain satisfactions brings on the attitude commonly called lust or greed. The tendency for overreaching oneself to obtain unnecessary satisfaction may bring on emotional problems of

frustration. The greedy impulse is never satisfied, with the result that the desire accumulates into emotional charges of anxiety and thwarted efforts.

The four major lusts of contemporary people are directed toward power, possessions, love, and honor or acclaim. They appear to some extent in nearly every personality. The insecurities which nourish them are developed in early childhood and enhanced by subsequent experience. The remark, "People are never satisfied," reflects the ubiquity of lust. Every person has some awareness of desires which exceed necessity. A clever Chautauqua lecturer asked his audience one night: "Is any one here completely satisfied? I'll give \$10 to anyone who is completely satisfied." After a brief interval one man raised his hand. The lecturer asked, "Why, then, do you wish the \$10?"

The lust for power is apparent in the lowly and the mighty alike. Nobody is content with his influence, control, strength, or position. The fears of being small, weak, and inferior seem to drive people to extremes of activity and unfulfilled longings. Ambition is a common example of a drive for power. A young person aims toward the highest office with an insatiable drive. When he becomes governor of a state, he has his eye on the White House; when he becomes a division superintendent, he starts eyeing the presidency of the corporation. Shakespeare has drawn vivid portraits of ambition in his *Julius Caesar* and *Richard III*. The latter play is classic for illustrating the lust for power, since it combines the motives of self-hatred, inferiority, sadism, and ruthless ambition. The withered hand and shrunken limb together with childhood experiences of humiliation and frustration drive the young Duke of Gloucester to bloody murders, lies, conspiracies, and treachery in an effort to win the crown.

Competition is another experience of the will to power. Like ambition it is a good thing unless it gets out of hand. The child who does not learn to compete in games or studies is poorly equipped to stand up to life. The competitive struggle is the basis of a successful economy. When the competitive inclination,

however, drives one into cheating or ruthless means of winning at any cost, the desire is perverse. When failure to compete successfully brings on a sense of failure or a tendency to withdraw completely, the drive is self-defeating. The lust for power becomes destructive when it provokes a person to beat down his fellows in order to raise himself, or when it creates an inner sense of utter worthlessness in one who can scarcely keep up. Emotional temptation to use fair means or foul when the struggle is intense produces the "bully" in sports or the ruthless tycoon in business. A person may resort to treachery in politics, love, sports, or any other activity. These temptations must be handled in such a way that the urge is channeled into creative and honorable action.

The urge to dominate one's associates is still another expression of the lust for power. Some persons are restless and unhappy unless they can grab command. The "rule or ruin" member of any group is a familiar example. Bertrand Russell once commented that about ninety per cent of the people in the world would be God if they could, while about two per cent have never been able to admit the impossibility. Anxiety over weakness along with desire for greatness brings on the tragedy of what the Greeks called *hybris*. It is the lust for power.

Lust may center in possessions. The mad scramble for "keeping up with the Joneses," and for accumulating vast hordes of wealth coupled with anxiety over having less than someone else may very well reflect this appetite. It is good to possess as much of the world's goods as one can if his sense of responsibility matches his holdings. The danger to society lies in the dictator who drives madly toward ruling the world or the little person whose greed far excels his ability to earn honorably. The person who wants everything in sight might learn a lesson from Socrates who loved to walk through the marketplace of Athens because he saw so many things he did not want.

The inordinate greed for material things is partly related to lust for power and prestige. The person who has not values the objects of his interest far more than the person who has. Many

people of wealth would gladly escape their positions in favor of simplicity if any clear way were open. Power may bring more corruption than happiness, and prestige causes many persons of wealth to *underconsume* conspicuously to avoid the social pressures of envious neighbors. A reasonable view of possessions would indicate that many cherished objects are overvalued. Comfort, for example, is far less desirable than most people imagine. One can buy only so much of it until satiety brings on the bilious sickness of Galsworthy's White Monkey who looked around at the numerous banana skins in utter disgust as he rubbed his aching belly. Possessions soon reach a point of diminishing returns wherein the owner becomes the owned.

Conversely, the person who has but little may be more damned with the lust for possession than the person who has much. In this case the lust is more deadly than the possession. The tragedy of rich men jumping from windows rather than face poverty illustrates the curse of emotional involvement in acquiring vast wealth. Social climbers, hangers-on, pretenders, those who envy and begrudge are casualties of the lust for possession. They are smitten with a deadly pride. Wisdom lies in the philosophical remark of the old farmer who saw his dog chasing a train, "I wonder what he would do with it if he caught it?" The same could be said of many avid suitors of Lady Fortune.

ANGER

Dr. Karl Menninger offers the opinion that the first cry of a baby may derive from an emotion of anger. Some people go through life with the same pattern of response—angry at everything and everybody. The human organism strives to obtain its objectives. When anybody or anything interferes, an occasion for anger arises.

The response of anger is closely akin to the response of fear. Action takes precedence over thought when one is angry. This natural response is essential for the provision of additional strength in a crisis. Man comes well equipped for combat. The

emotional management problems derive from the fact that people tend to become angry at inappropriate times and in unacceptable ways. The response may be out of proportion to the provocation. The frustration of the impulse tends to create lasting hostilities which in turn create new problems.

Four principal causes of anger are frustration, injustice, injured pride, and challenge to one's interests. Anyone who has driven an automobile in heavy traffic when he is late for an important appointment knows frustration. Large trucks on a long hill where the highway is marked with double lines may provoke the hurried motorist to futile anger. A person is thwarted vocationally by his own limitations or mistakes, or by external circumstances. The young executive who is eager to rise may respond with anger when someone else gets the promotion he has cherished. A golfer may smash a club which refuses to remove the ball from the sand trap. A woman may resent the crowd that keeps her from the counter where she hoped to obtain a hat at a bargain price. A person may feel that the demands of his family prevent him from realizing his ambitions. A student may blame the professor who gives him a low grade when entrance to professional school requires a high one. A young person may react with anger against the social restraints which require him to dress and act in ways differing from his preferences. Frustrating experiences are universal and frequent.

Injustice tends to stimulate anger—especially any injustice or fancied injustice to oneself or persons dear to oneself. The person who feels he has been cheated is likely to be angry. The person who sees another succeed where he has failed may react heatedly if he feels the situation is unfair. The collective hostility of underprivileged groups of people is a result of a sense of injustice which may or may not be founded on fact. The tensions of South Africa or Alabama and Tennessee are persistent illustrations. A child who feels less loved than his brother or sister may respond with anger which hardens into hatred. When a person feels wronged on numerous occasions, he may become

petulant to the point of generalized hostility so that he is forever suspicious that someone is attempting to cheat him. Human life is set in a world where much injustice is inevitable. Tolerance and understanding are more satisfactory solutions to the incurable problems of injustice than hostility and aggressions.

Injured pride evokes anger. An army major is not pleased when he is addressed as lieutenant. Mrs. Wealthy returned to Dallas after shopping in New York. She was most unhappy. When a friend inquired why she disliked New York, she answered with delightful candor, "When I go into Neiman Marcus the clerks all say, 'Good morning, Mrs. Wealthy, what can I show you this morning?'" but after a long wait in Bergdorf Goodman's a clerk came up to me with the condescending remark, 'All right, Madame, what do you want?'" A masterful handling of injured pride is reported in an incident at the Court of St. James. The late Rufus Choate was the United States Ambassador, and a titled gentleman of easy arrogance mistook him for a servant and addressed him thus: "Will you call me a cab?" The Ambassador responded with a smile, "You are a cab, Sir." In some outrage the insulted Lord reported the insult to his host who pointed out the fact that Choate was no servant, but the Ambassador from The United States. With abject manner the remorseful gentleman asked the Ambassador's pardon. Rufus Choate said good naturedly, "Since you have apologized, I must say you are a handsome cab, Sir!"

Anger is a natural response to injured interest. The friendly dog may bite the hand of his master if the master takes his dinner from him. Hatred for the government which taxes one's property is not unusual. The girl who has selected a charming young man as her future mate may pull the hair of another girl who attempts to win his favor. An officer in a corporation, club, college, government, or any other group may be angry if someone usurps the authority which he claims. A man with many cherished apples on his trees resents a trespasser. It is interesting to note how easily the executive nearing retirement resents the well-trained young man who threatens to replace

him. The anger at repeated incidents which are construed as threats to his interest may harden into complete hostility which can see no good in the young rival. The youngster, on the other hand, may hate his senior executive for being in the way of his advancement. Much interpersonal hostility is a result of anger derived from threats to personal interest.

The most natural and effective way of handling wrath is to work off the emotional charge in full and free attack. The angry person who can blow his top and beat the offender over the head with a stick will probably feel pity and pick up the injured adversary. Unfortunately, we live in a world where people object to being beaten over the head for the relief of another person's feelings. Moreover, we have social customs, laws, and enforcement officers who forbid it. The free and direct expression of anger is quite impossible in a civilized society.

Since free expression of wrath is completely unacceptable to society, if not impossible to the individual, it is axiomatic that every person must carry some cumulative charge of unexpressed anger. Inner hostilities are, therefore, almost universal. The management of anger involves not only disciplined emotions to meet the response of wrath but also an effective discipline of the emotions with reference to inner aggressiveness, hostility, and hate coupled with fear. The problem is still more complicated by the fact that hostilities tend to feed on themselves until the hostile person hates himself. It is the old fable of the Spartan who stole a fox and hid it under his tunic. When he was about to be caught, he stood bravely at attention even though the fox was gnawing at his vitals. Hidden anger is a vicious fox which devours the person who conceals it. Hidden anger will eventually break through. It may assume the disguise of sleeplessness, insecurity, self-torture, guilt, sadism, or aggressiveness, but anger will out. Repression is poor advice for the angry person no matter how good it may seem to society and to the person at whom his wrath is directed.

Anger has a way of confusing its objects. The man who tries

to drive a nail in the wall and hits his thumb may kick the cat. A forest ranger accidentally shot a mother grizzly bear with an air rifle designed for birds. When the harmless pellet stung her side, the mother bear slapped her two cubs off the log on which they were crossing the stream. Anger is not too careful about its objects. It lashes out blindly.

The social consequences of anger are so distasteful that many persons meet a provocative situation with a complete denial of the angry reaction. Wrath is not only suppressed—it is shoved completely out of the awareness. Repressed anger is far worse than a fox in the tunic. It is an internal infection of the personality, more deadly because it is more hidden and mysterious. The young wife who is oversolicitous toward her mother who lives with her may sincerely believe she has only love for her mother, although a skilled observer will sense evidence of deep unconscious hate. The teacher who hates her pupils without knowing it may be suffering from the repressed anger of her earlier years. The worker who hates all employers with dim awareness of his attitudes may be deceiving himself because of the hostilities he feels toward his superiors but dares not admit even to himself. Much of the struggle between labor and management has roots in psychological factors quite apart from the economic considerations which are up for debate.

Even sublimated wrath has its problems. To work off the hot words or aggressive impulses in hard work or hard play is certainly better than to give free rein to one's feelings. Such socially acceptable handling of angry feelings is far better than driving them underground to return later in more vicious forms. The problem, however, lies in the fact that such sublimation is frequently incomplete. A person can get temporary relief in violent exercise only to find the lingering emotions still with him when he becomes rested. Lashing out at a golf ball may bring temporary relief but it is not quite the emotional equivalent of lashing out at the person who inspired the hot impulse. Sublimation by means of feverish activities and compulsive alcohol or drugs are leveled at symptoms rather than causes.

The Sermon on the Mount gives the formula for the discipline of anger. Christ shows the danger of all wrath. "Every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire.'" (Matthew 5:22) All anger is dangerous because it is the incipient motive of murder. The Lord, therefore, gives the counsel, "Do not be angry." The best way to discipline wrath is to avoid it, for once anger is awakened, it is difficult to overcome. The first step in handling the emotion is to discourage it by using pacifying responses in situations which might generate heat. Lincoln's magnanimous response to the provocations of Stanton illustrates the love and good humor which can replace anger for the person who has trained his feelings. One day a messenger returned to the President after delivering a message to Stanton. The obvious embarrassment of the messenger told Lincoln that the cabinet member had reacted unfavorably. The President asked the lad, "Did you deliver my message to Mr. Stanton?"

"Yes, sir."

"What did Mr. Stanton say?"

"I'd rather not tell you."

"I must know Mr. Stanton's reaction."

"He threw your message to the floor and said you are a fool." Lincoln smiled and said, "Well, if Mr. Stanton thinks I'm a fool, I must be one, because Mr. Stanton is nearly always right."

Jesus not only set for us the ideal of avoiding anger, he also gave us the example of how to use it when we must. His willingness to drive the moneychangers from the temple shows the power of wrath when the occasion demands it. Anger is effective only if used sparingly. On appropriate and rare occasions, the power of uninhibited anger can be very great. The lawyer before the jury; the statesmen before the council; the executive with the board of directors or before the employees; the teacher in the classroom; or the sportsman in the field knows the strength of well-timed heat. Only the cultivated emotions can utilize

the might of expressed anger in such a way that it does good rather than harm.

The Sermon on the Mount goes beyond the principle of merely avoiding anger. The Lord shows his disciples how they can overcome hate with love. The person whose unused wrath has hardened into hostility is not without hope of disciplined living. He can "love [his] enemies, do good to those who hate [him]." This is far from weakness. It is a counsel of unlimited power. The person who loves can stand up to his angry foe with a quiet strength which is the essence of triumph. The effect of this attitude on the one who has developed it is even greater than its strength with the opposition. The love which Christ had for those who slew him not only defeated their low purposes but revealed the love of God revealed in him. Defeat for one who loves with godly intelligence may be itself the victory over the dilemma of hot conflict or cold hatred. It is frequently the practical approach to victory in any truly worthy venture.

Sooner or later almost every person must learn how to treat an enemy. To give in to him is to encourage evil and jeopardize, if not abandon, a just cause. To contend with him inconclusively may create inner problems. If he is a first-class enemy who roundly deserves full-scale antipathy, he may serve to relieve inner tensions by providing a just object for hostile and aggressive emotions. The struggle can be lifted to the level of high-grade competition if one can avoid the low inclination to murder and the weak inclination to surrender. The disciplined contender can learn the art of meeting the issues that underlie the feelings in such a way that even antagonisms can serve both social and psychological good. This is the high sportsmanship of life based on enlightened love. The Lord met the issue of pharisaical biogtry with resourcefulness and strength. The heritage of art is replete with indications that enemies can be cherished. Michelangelo in his later years handled his wrath by painting an abiding portrait of his enemy in hell. It was a much better method than assault. Even personal enmities can be managed.

LOVE

The word "love" suffers from overuse. It means so many things that it has frequently degenerated to the level of no meaning at all. It will be limited here to the strong feelings of affection which accompany a person's reaching toward, and concern for, other persons or objects. It is an emotional response which is both universal and necessary. It has biological bases in the human organism which involve the entire structure and function of the body. It appears to be more powerful than any other emotion, and constitutes the basic motive in the continuity of life. The figure of a mother animal facing death for the protection of her young illustrates its triumph over fear. Love is often thwarted and never completely fulfilled. Its various moods and expressions are beyond all comprehension.

The management of affection is both impossible and necessary. The strength and complexity of the emotion place it beyond the powers of reason to manage while the massive importance of love for the conduct of life requires that it must be brought under the influence of reason for purposes of morality and human happiness. As a result of this paradoxical situation, a person is confronted with the problem of compromise between love and reason. Paul Tillich in *Love, Power, and Justice* defined love as "the drive towards the unity of the separated." The subjective emotional aspect of this drive challenges a person to the most creative and resourceful art of disciplined living known to man.

Since everyone comes into this world equipped for loving and since nobody can live without giving and receiving love, it is essential to attempt to handle the emotion in some satisfactory manner. If a person can really master the art of intelligent loving, he has mastered the art of life. The disciplined emotion of affections directs all other feelings, interests, and activities. Man is, finally, the consequence of what he loves.

ROMANTIC LOVE

When a person falls in love, something very powerful and complicated has happened to him. His attention is mobilized on a certain person so that he sees and experiences everything in relation to that person. This response develops with the first signs of maturity. Puppy love is an important developing experience for the later expressions of romance. As a young person matures, he finds an even more complete identification of himself with the object of his love. The social customs of America have given a place of predominance to romantic love in the selection of a life mate. The process of dating and romantic attachments may develop some heartbreaks since the deep sentiment of love can be very painful. However, the heart sinews toughen with experiences of unrequited love, providing there is growing insight.

The frustrated affection which attends a broken romance may create some stress, but young people learn to meet the issue in one way or another. The danger of an unsatisfactory marriage on the rebound is always present, and brooding self-blame can be mildly destructive. The person who has several love affairs must learn how to "fall out of love" for his inner peace. He generally accomplishes this objective by attention to other interests such as hard work or group social life. The heart has a tendency to follow the mind if the mind has a clear and convincing program and the heart has a lifetime for readjustment.

The first principle in wooing is to arrange for unhurried opportunities of fellowship. The cultivation of romantic love proceeds on the basis of enthusiasm, irritation, and understanding. The first interest in one another tends to be exhilarating. Then come the inevitable irritations. Each finds out that the other differs from his own image of what the person is. If the irritations are strong enough, the romance ends. If the interest can outlive the disenchantments until each accepts the other, understanding ensues.

The second principle in love culture is that the person who takes the initiative tends to develop the stronger emotion. The wooer falls more deeply in love than the wooed. The giver deepens his love with the gift while the receiver may have no notable change in feeling. In case of unrequited love the one who cares simply increases his problem by falling deeper and deeper as he attempts to win the other's affection.

The third principle is based on the natural difference between the genders. The masculine emotion tends to be situational with an interest in companionship and personal enjoyment. He feels more complete and more of a man in the presence of his sweetheart. His basic drives are more direct and less complex. The feminine feelings tend toward matrimony, and the involved emotions are channeled toward security and fulfillment in a domestic way.

The mature person makes decisions that stick. After the altar comes the life of mutual companionship and responsibility. This may involve considerable management of those affectionate feelings which could lure the person to extramarital affairs. The less than mature person may feel that he is really in love with someone other than his spouse. The wisdom of human relations has developed ways of controlling such wayward inclinations by devoting the surplus love to creative and constructive ends through interest in vocational, family, community, church, and social relations and service.

When a person becomes involved in a love affair outside his marriage, he has a substantial problem requiring some courage on his part. The first step toward correction lies in looking for the best in his own partner. The second is to lavish the love-inspiring thoughts and interests on the mate instead of on the paramour. The third is to play the role of a courageous and mature person who has made a lifelong decision. The problem is not easy, but it can be managed. The responsibilities of family, society, and religion cannot be brushed aside. They must be accepted and maintained and the unruly emotions of wandering love must be disciplined.

Forgiveness is one of the noblest expressions of love. There is no real love without magnanimous forgiveness. Love bears no grudges. The slight inflicted by a dearly loved one carries great pain, yet generous love can cover the injury. Even great wrong involving disloyalty can be forgiven. Romney, the painter, deserted his lowborn wife when fortune smiled on him. In his last illness, when he was once again penniless and alone, she took him back and nursed him to the end. True love has boundless power to forgive which is more than sentimentality. It is the quality of redeeming loyal love which is fully aware of evil, cruelty or treason, yet able to find the fitting deed of atonement.

Romantic love does not expire with the urges and appetites of youth. The golden mellow love of advancing years has its own strength and influence. The harvest of understanding which marks life's autumn has the same quality of youthful romance ripened by experience. The loves of older people require their own kind of discipline. They tend to grow possessive or over-dependent. The person who has learned in youth to give and receive love with its rich implications of generosity and forgiveness can find the rare joys of mature romance as the years advance. The happy marriages of older people who have been widowed are numerous and beautiful. Maturity can reveal various meanings obscured to youth by their fierce appetites.

The management of romantic impulses of later years requires a careful hedge against sentimentality. Many mistakes can be avoided by recourse to reason at an age which allows reason to speak. The habits and attitudes of maturity are less easily modified than those of early life. Reason can dissuade the lonely widow or widower from an unfortunate relationship which would bring unhappiness to everyone concerned. The person who assumes that a new mate will have or develop the qualities of a former spouse may face disappointment. Desolate loneliness may be better than regret. A reasonable decision, however, may bring shining happiness.

PARENTAL AND FILIAL LOVE

Ernest Ligon has developed the persuasive idea that fatherly love provides the ideal emotional pattern for all human relations.² The Judaeo-Christian tradition has established this pattern in the doctrine of the Fatherhood of God. The ideal relationship between God and man is the paternal-filial relationship which involves attitudes of fatherly love with the implied response of filial attitudes. Dr. Ligon has shown that this attitude of fatherly love provides an ideal pattern for every person in his relations with other people, whether it be in the area of vocation, fellowship, community, home, or indeed anywhere.

The truly happy family is one in which mother, father, son, and daughter have developed the attitude of fatherly love so that the emotional response is expressed in the ideal pattern of seeking the best interest of the others even though it may bring some pain on occasion. This ideal relationship is beyond most people's ability to achieve on account of the corruption brought about by insistent ego-interests. The person who wants his own way cannot easily see things from another person's viewpoint. The tensions within families generally arise because of egocentricity. The parent finds it difficult to imagine the inner attitudes of a young person who has reached the age at which he must achieve independence from his parents. Sometime between the middle teens and middle twenties a son or daughter goes through a period of rebellion. This is a normal reaction in our culture, and is connected with the achievement of autonomy. Apron strings must be severed if a person is to lead a life of personal responsibility. The rebellious youngster is not likely to have a well-developed imaginative conception of the feelings which influence his parents. Only when he has a child of his own, will he fully understand. For these and many other reasons the cultivation of fatherly love is a difficult proc-

²Cf. *The Psychology of Christian Personality* (New York: The Macmillan Company, 1947).

ess. The rewards are nonetheless worthy of the effort involved. A happy family is goal enough to lift one above his egocentric interests to a nobility of sentiment.

The blind self-centeredness of parents tends to reproduce itself in the children. Selfishness begets selfishness. The hostilities, lusts, fears, guilt feelings, and loves are mirrored in their children. The powerful attitudes of parents may inspire inverted attitudes in a child. Strong fathers who dominate a home may beget weak sons who are full of ingrown hostilities, guilt feelings, or a sense of inferiority. An overindulgent mother may nurture a daughter who is overdemanding.

Where there is love enough, all problems can be faced and handled. Boundless good will can cover a multitude of mistakes. A child can accept discipline if there is love behind it. A parent can tolerate rebellion when the love shines through the youthful hostility.

The discipline of parental love requires a person to let his children have freedom to be themselves. The advice to parents to "Love them; set them a good example, and let them alone" should also include "Counsel with them." The balance which is desirable avoids overprotection on the one hand and neglect on the other. Love does not give a child a hunting license to play the bandit, nor does it mean a hedge of restrictions which leave the child frustrated. The good parent loves with a gardener's eye—never attempting to mold a child to an alien pattern. Children are people—precious people who deserve the boundless security of a parent who loves intelligently.

The pattern of fatherly love is appropriate beyond the family for all the relations of friendship and co-operation in the complicated interactions of life. The understanding executive and the loyal workman alike are dependent upon the feelings derived from experiences in the family for that quality of consideration which provides character. The statesman performs his function best when his motives are grounded in love. There is nothing soft or sentimental about intelligent good will. The kindness of a physician with his patients or a lawyer with his clients

is rooted in this emotion. A teacher who lacks fatherly love is both ineffective and unworthy. Furthermore, the attitude of patient, client, or pupil in turn are more honorable and productive of good when this pattern is reciprocal.

NEIGHBORLY LOVE

The biblical doctrine of neighborly love carries the implication of emotions of good will disciplined to include all mankind with special consideration for the person who needs help. The parable of the good Samaritan implies that anyone who needs help is the neighbor worthy to be loved as one's self. This is a far cry from sentimentality. To love one's neighbors as one's self requires the most accurate estimate of the honorable and helpful way to act toward him. Even a police officer can throw a lawbreaker in jail with an attitude of just neighborly love. Shakespeare presents Brutus as stabbing Julius Caesar with a feeling of tragic love which saw no other way to preserve Roman freedom. It is scarcely credible that the purges of Moscow are carried out on this basis. Hate is forever striving to overpower neighborly love in human affairs. The Inquisition shows how hate can masquerade as love, yet the Christian virtue of neighborliness continues to assert itself in the most astonishing and effective ways. Without its quiet witness there would be no hospitals and colleges, community funds or social services.

There can be no freedom from brutal and genocidal war until this attitude of neighborly love predominates. Theories that attempt to explain war on the basis of economics, politics, or geography are all inadequate. War is possible only on the basis of hatred. Lasting peace depends on changed people who have learned the high art of neighborly love which combines justice with good will and provides an effective antidote for the hostilities which make war possible. Industrial peace depends on the same quality of disciplined emotion. All human relations

require neighborly love if conflict is to be rendered creative instead of destructive.

LONELINESS

The need for love often begets loneliness. This powerful emotion can shatter human happiness and bring on a chain reaction of complicating attitudes. The person who is hungry for love, but does not feel loved, may translate the sense of loneliness into guilt or inferiority—perhaps even hate. The loneliness may be the result of insufficient affection on the part of those who matter or it may be the result of inability to accept the love which is offered because of complications arising from other feelings. It may derive from excessive need for love brought on by fear of abandonment. The feelings, however, are equally dismal and depressing regardless of the source.

A person may feel most alone in the midst of a crowd. There are lonely men in high offices and lonely women in prosperous suburbia. The loneliness of youth may take the form of attempts at bravado to cover up the desolate feelings. A person can feel desperately lonely in a context which appears to provide the maximum in affectionate regard. Another person may experience no loneliness in a situation which would seem unbearable to the casual observer. A lighthouse keeper who seldom sees another human may feel none of the desolation which the onlooker would attribute to him. A sense of difference in an age of conformity, a sense of guilt in a context of moralisms, a sense of weakness in a group that honors strength are all occasions which tend to inspire the feelings of being alone and unloved.

The management of loneliness involves a process of building up resistance to the feelings by compensatory activities and attitudes. This is difficult, but definitely possible under most circumstances. A person who feels lonely in one group can find sufficient fellowship in other groups to enable him to carry on.

A person who feels lonely because he is different can learn to accept the difference, and sometimes even to cherish it. Problems of stature or physical handicaps can be turned to an emotional as well as a practical advantage, at least to the end that they are no longer emotional problems. The blind man who sorts clothing in a laundry by his highly developed sense of smell or the man with artificial hands whose work is removing hot pies from an oven are illustrations of people who have turned handicaps into achievements.

Seeking to give love rather than to receive it is perhaps the best way to overcome feelings of isolation. The lonely executive who finds himself unable to enjoy the fellowship of his colleagues for vocational reasons may find an opportunity to make an amazing contribution to his own family which has been shortchanged by his commitments of time and attention to the business world. The sure cure for feelings of loneliness is to give love in generous measure. It returns a hundredfold.

A certain amount of loneliness can be borne. If a person knows he is making a contribution to the life of the world, he can go forward even though he seems alone. This, of course, requires courage. Some unpleasant inner experiences must be borne with patience. If a person is able to keep going even though his heart is occasionally heavy, he develops attitudes of persistence which refuse to give up in the face of either loss of love or lack of love. The fact that one essential *object* of love is God and that the only *source* of love which really matters is God can enable a thoughtful person to go it alone when necessary. The little girl afraid of the dark wanted someone to stay with her. Her mother said, "God is in there with you." "Yes," answered the youngster, "but I want somebody in the family." God is the most important member of any family—especially the family of mankind.

WITH THE
WHOLE MIND

Intelligence is a gift. A person can manage what he has, but he cannot increase his supply. Our best information seems to indicate that the level of intellectual capacity is relatively constant throughout life. A low IQ, however, like an unattractive face, can be displayed in an appealing manner. The fact that nobody utilizes his mind to the full gives abundant opportunity for the less gifted to outstrip the improvident genius. Some of the greatest heroes in history have been people of moderate intelligence who managed well what they had. Motivation, persistence, faith, and moral integrity can supplement and enhance an inferior mental inventory in such a way that startling results can crown the human endeavor.

High intelligence involves high responsibility. A good mind becomes a cesspool of infection unless it is put to work. Rasputin might have redeemed Russia had he managed his intellectual powers in a benign fashion, and devoted his genius to honorable ends. Lucifer is the symbol of misguided brilliance. Frustrated or neglected intelligence may either explode or turn perverse. It is fortunate for the world that Socrates founded the Academy and took delight in teaching. Voltaire without an interest in literature might have toppled France. A strong mind needs a strong challenge.

LEARNING

An appetite for learning is prerequisite to a well-managed intellectual life. The amazing capacity of the human mind invites a lifetime of study. The sheer delight of learning can dwarf most cherished satisfactions if the taste for knowledge is nurtured. Samuel Johnson expressed such hunger for learning when he said "There is nothing so minute or inconsiderable, that I would rather know than not." An appetite for knowledge, however, does not guarantee a significant life of the mind any more than a hearty interest in food guarantees a well-nourished body. Taste and judgment are involved. Pope's "bookful block-head, ignorantly read, with loads of learned lumber in his head" is no paragon of a well-managed intellect. The high art of learning what is worth knowing is among the most precious of all human values.

In a time of vast technical achievement and increasing specialization such as the present there is need for one to learn a great deal about one thing. With the proliferation of knowledge an entire lifetime can be invested in the pursuit of information belonging to a relatively narrow field. An examination of theses presented for the Ph.D. degree in any first-rate university will serve to underline this point. One such dissertation at the University of Chicago was confined to "The Nasal Muscles of a Salamander." One of the examining professors remarked, "I should think this thesis would be very interesting to a salamander." Nevertheless, the exhaustive command of a limited field is extremely important for the good of society and the self-realization of the individual. A successful person must know his business to the point of expertness if he is to make his best contribution. An old Texas dog trainer made this point when he was asked how he managed to train dogs so successfully. His answer was, "Well, in the first place, you must know more than the dog." The butcher, the baker, the candlestick-maker, the doctor, lawyer, merchant, and chief must know his own business and tend to it. But he must know other fields to be truly cultured.

THE NEW LIBERAL ARTS

The renewed interest in liberal studies is a salient characteristic of the twentieth century. A certain disenchantment with the utopian ideals of technological progress has prompted thoughtful men to ask searching questions about the purpose and destiny of civilization. The assumptions which underlie confidence in more and better machines, more and better research, increased speed and comfort as the road to happiness and a highway to good society have come in for serious review. The technological revolution goes on apace, but the motive and meaning of human existence make importunate demands for something more.

Industry is asking for broadly trained personnel who exemplify qualities of cultural as well as technical proficiency. Educators are giving serious consideration to breadth as well as depth in the school curriculum. Professional schools are asking for general studies in the experience of those who apply for graduate study. Thoughtful deans are saying that specific prerequisites to law, medicine, engineering, the ministry, or teaching are not enough. Experts on family life argue that a home is more successful with liberally trained parents who have some understanding of music, literature, painting, history, economics, and world affairs, as well as of breadwinning and child rearing. Government is alert to the need for qualified career people who have disciplined emotions, minds, and personalities.

The American man is trying to make up his mind whether he is a person who is worth knowing or merely a person who knows how to get things done. He could very well be both. The need to accomplish vast projects in a hurry has teamed up with an inner drive toward being successful. The result is an overemphasis upon narrow proficiency. Technical schools meet the need for engineers, chemists, teachers, executives, salesmen, doctors, or secretaries. Vast sums of money have gone to build, equip, endow, and support these effective institutions. The consequent achievement in research, invention, development, improved standards of living, gross economic prod-

uct, and professional skill is impressive. The reflective person, however, wonders if this phenomenal success is enough. He begins to ask questions about the nature of man as well as questions about the next step toward specific attainment. "To have" is one thing; "to be" is something more.

Overspecialization in our society has brought on a considerable reaction favorable to the liberal arts. The day's demand is for cultured people who know something of many things rather than for narrow specialists who can perform only in a circumscribed sphere. This new emphasis on the liberal arts requires that we review the meaning of the term. The Roman trivium of grammar, logic, and rhetoric combines with the Greek quadrivium of music, astronomy, geometry, and arithmetic to form the seven fields of study important for free men. In that age of slavery the term *Artes Liberales* had reference to studies for free men in contradistinction to the craft training for slaves. In modern life the term has been rationalized to mean liberating studies which offer freedom from ignorance and prejudice as opposed to technical studies aimed primarily at utility. The specific form and content which these fields of learning should encompass, however, is open to debate. The "general education" movement in America which aims to give every person broad knowledge in all the most honored fields, as well as considerable competence in one field, is an indication of the ferment. Few people agree in detail on what studies are most worthy of the limited time at a busy person's disposal. A review of contemporary culture and the engaging discussion of educators with reference to its demands may be summed up in seven fields of study.

1. THE ART OF COMMUNICATION

Communication is a comprehensive term. It involves reading with speed and comprehension, writing with lucid meaning and style, listening with active interest and understanding, and speaking with accuracy and convincing clarity. The art of reflective thought is involved in each operation, and critical judg-

ment is an essential component of the entire process. Much of our contemporary confusion is a result of poor communication. Within our own nation businessmen do not adequately understand educators, and educators do not sufficiently understand businessmen. The politicians are poorly understood by their colleagues in other vocations and at the same time are inept at explaining themselves to their constituents. Diverse interests create distinctive vocabularies which tend to reduce effective co-operation. In intercultural affairs the barriers are still greater because of language and ideological disparities. The discipline of communications is an effort to structure the studies that promote mutual understanding.

2. THE DISCIPLINE OF THE SCIENTIFIC TEMPER

When Aristotle gave way to Galileo in the drama of Pisa, a new logic emerged. Observation, reason, and experiment began to replace formal deduction as an approach to certain problems. Empirical science opened a new world of useful truths. Knowledge that can be tested by evidence multiplied. The method of collected facts, considered in the light of hypotheses subjected to rigorous testing to insure accurate meanings, has yielded a vast accumulation of public knowledge. Both formal and empirical logic are involved in the scientific method. Instead of merely attempting to prove the truth of a proposition, the disciplined scientist often attempts to prove it false in order that he may discover what *is* true. Not every person can be a scientist, but everybody can acquire some competence in scientific procedure which goes beyond common sense by helping to organize and correct it. Both the *knowledge* of science and the experimental *method* of science are of great practical importance.

Physics, chemistry, mathematics, geology, biology, and related subjects are no longer the concern of a few specialists. In a day when every person is involved in the possibility of quick death from nuclear reactions, as well as complicated life in synthetic clothes as he speeds about in jet planes or sits before his colored video screen, there is personal involvement

in science. While a comprehensive knowledge in all scientific fields is quite impossible, it is nevertheless incumbent upon a cultured man to have some understanding of the procedure which provides him with a clue to many fields of knowledge. Science aids man in the struggle for adjustment to the universe around him. The sea, the stars, and the rocks become friends when people learn the ways of nature. Many thoughtful men agree that only through some firsthand laboratory experience can a person understand the scientific method. The scientific temper involves acquiring all the facts time will allow, together with command of the method and an attitude that is persistent and courageous in pursuit of truth.

3. THE KNOWLEDGE AND ARTISTRY OF HUMAN RELATIONS

The social sciences are as old as Herodotus and as new as *Yankee City*. They encompass the interaction of man in his quest for the good life. The woman who explained her domestic quarrel by saying, "I could get along all right if it were not for human relations" inadvertently expressed a far-reaching description of the human predicament. We are involved in mankind—unable to get along with people or without them. History, economics, sociology, psychology, government, and related studies are the result of man's effort to understand himself and his society in their complex interrelations. Orientation in these fields has important bearings on a person's ability to earn a living, rear a family, participate in government, and understand himself. The staggering complexity of the area defies mastery, but failure to work at a modicum of understanding is to default in social responsibility. Contemporary civilization requires a person to learn how to get along with people and how to get along with himself.

Thinkers like Malthus and de Tocqueville are up for serious review in the light of the rate of world population increase and the present plight of the American Republic. Anthropologists have brought new insight into the sources of civilization. So-

ciologists have described the human group as it manifests itself in factories, gangs, country clubs, and communities. Social psychologists have clarified the nature of our intercourse in business, politics, education, recreation, and many other activities. Psychiatrists have unmasked our hates and fears. The successors of Machiavelli have introduced us to the realities of political action. New economic factors are emerging at a precipitous rate. Since every person who eats, votes, reproduces, and interacts with his fellows is involved in all these conditions, problems, and decisions, it is actually crucial that each one be as enlightened as possible. The gruesome facts of contingent wars and depressions demand our educated attention. Human affairs are everybody's business.

4. THE LEGACY OF THE HUMANITIES

Great literature, philosophy, art, and morals are frequently subsumed under the title "humanities" since they tend to refine the person as he inherits the great legacy bequeathed by his intellectual ancestry. Plato, Augustine, Shakespeare, Bach, and Michelangelo are contemporaries in a vital sense. Without some firsthand acquaintance with the classics, a modern businessman is much less aware of his role in society. Great poetry should not be regarded as merely ornamental. It is the symbolic rendering of important experience in such striking fashion that it may be long remembered and cherished. The humanities are worthy of study for the inner satisfaction derived from communion with the great minds who have entered into the timelessness of immortality. A homemaker who is on speaking terms with Sophocles will understand her family better and be a more interesting person. Knowledge of great literature tends toward peace of mind and range of understanding. The heritage of the humanities is wisdom.

The study of our human heritage involves disciplined emotions as well as disciplined minds. In *Moby Dick*, for example, Captain Ahab is a configuration of ego drives who could not accept the love of his colleagues because of his obsession with

mastery. He drove both his crew and his ship to destruction in pursuit of the great white whale. His emotions were mobilized around success and destruction rather than around fellowship and appreciation of the beauty and meaning of the rolling sea and cloud-flecked sky. He failed to see his role as man in the drama of human existence performed in the context of nature.

5. THE DISCIPLINES OF HEALTH AND RECREATION

The old "sex-and-toothbrush" approach to health literature is being replaced by some important books on physical and mental well-being. The facts of hygiene should be learned in spite of Stephen Leacock's objection that a person who finds out how many pipes and organs are in his body will no longer have any self-respect. Illness is a major economic burden upon society. It accounts for untold human suffering and endless tensions between persons. Medical science is hampered by the inability of many people to utilize its vast resources. One thoughtful physician has defined the goal of medical science as not only to help people get well but to help them get "weller." Knowledge can aid in the quest for health of body, mind, and emotions. Any literate person can learn procedures and acquire attitudes which enhance energy and avoid unnecessary illness. Vibrant bodies and alert minds, combined with warm personalities, are the strength of a nation, the success of a business, and the ingredients of happy living.

The art of recreation, moreover, is more than an elective in the curriculum. It is a vital social necessity in a day when technology has earned more leisure time for everyone. If people who are freed to shorter hours at work and longer vacations do not learn to do something more creative than to stand on the street corner and yammer, or drive their many-colored cars into each other, our civilization is in for trouble. The art of sportsmanship, combined with prowess on the golf course or tennis court, is a valuable achievement. Swimming, horsemanship, dancing, and a host of related sports are cherished and continuing acquisitions of the active years. Intelligent play is

essential to healthy living, and mastery, even here, involves discipline of minds and attitudes.

6. THE CREATIVE PERSONAL INTEREST IN THE FINE ARTS

Creative interest in the fine arts, together with such knowledge as one needs for a cultivated taste in what is truly beautiful, belong to the life of reason. Music and painting, sculpture and drama, with a host of comparable media for enjoyment, are precious. With funds to buy two loaves of bread Mohammed chose to buy one loaf of bread and a lotus flower. A personality can starve for beauty as well as for food. Ugly houses, tawdry clothes, raucous tunes, and lurid paintings are the heritage of ignorance. Among the freedoms of a civilized person is freedom from bad taste.

Music appreciation is good but musical performance is better. An ordinary painting which is one's own has more meaning for the painter than abstract knowledge about the great masters. A sonnet from the heart brings satisfaction to the author beyond the enjoyment of Shakespeare or Elizabeth Barrett Browning. The simple artistry of creative dress, attractive and expressive offices, factories, or homes, and the eloquence of good manners with cultured speech are all among the fine arts. The expert on drama who has never faced the lights or attempted to write a play is like a travel agent who has never taken a trip. Vachel Lindsay exemplified his theory that "beauty is where you find it" by developing incipient poets everywhere he lectured. In the fine arts an ounce of performance is worth a pound of information.

7. THE KNOWLEDGE AND ATTITUDES OF RELIGION

Religion is a discipline which belongs in any program of reading. The facts of religion can be learned on a parity with any other body of knowledge. Unless a person knows the Bible, the history of the church, the theology of the Judaeo-Christian tradition, and something of the rituals of worship, he is im-

poverished intellectually as well as morally and spiritually. Many a youth has been initiated into the poetry of Tennyson and Browning and has neglected the greater poetry of the Psalms. The institutions of government and finance have been studied and the institutions which have saved the Ten Commandments and the Sermon on the Mount have been neglected. The ethics of Aristotle have been searched but the ethics of Isaiah, Amos, and Paul have been overlooked. It is important to study the sonnets of Shakespeare, but more important to know the Beatitudes of Christ. Religion deals with the ultimate loyalties of man. Solid learning and faithful practice in the area of religion are the only alternatives to spiritual bankruptcy.

How these seven *new* liberal arts shall be taught is a call to resourcefulness and creative diversity within our colleges. That they shall be taught is crucial if we are to have a civilization worthy of survival. The value of a civilization depends on the creative minority who honor the best of its diverse heritage and express this sense of interest in what is most precious by entering into its meanings and mysteries.

ACCESS TO INFORMATION

Since it is obviously impossible for anyone to know everything, it is important for the intellectual wayfarer to know how and where to obtain the information he needs. It is a matter of high tragedy that many persons have never so much as entered the public libraries in all major cities and many rural areas. A good private library may provide access to certain information relevant to one's purpose. It is highly desirable for one to select his library with the twofold purpose of acquiring material about his own specialty as well as something about the broad liberal arts. Much information, however, is best obtained from sources other than books and periodicals. The best information on health comes from a trusted physician, and one's lack of tonsorial knowledge can be overcome by selecting a good barber. The information on diverse subjects available from the multitudinous government agencies is sufficient to

transform the world if it were utilized. Religious knowledge waits at every church and synagogue. Technical counsel can be procured at a research center, a university, or from one's friends who are expert in the field. An easy familiarity with the sources and methods of acquiring the needed facts can be just as useful as attempting to learn them in advance.

ANALYSIS

The management of mind involves more than learning. Thinking is in many ways more rewarding than learning even though the two go hand in hand. One important function of thought is analysis. A widespread illusion has identified the analytic process with the breaking of a subject into various parts for detailed consideration. A much more useful concept of analysis regards the process as an attempt at emphasis and evaluation. The critic who brings an experienced eye to a work of art does not so much look at it bit by bit with a magnifying glass as ask what it says, how it was created, and how it compares with other similar pieces with reference to the canons of form and content, line and color, balance and symmetry. The observer of a mass of cloud gives his analysis in terms of its nature, but even more in regard to its function. His analysis aims at the prediction of where it is going and what results are likely to ensue in order that he can run for the storm cellar, reach for an umbrella, or cancel his flight, as the case may be.

Analytic thinking has bearing on every human activity which involves choice or decision. A business investment or a place to dine, the relative merits of locations for a holiday, the most desirable employment opportunities, and a decision as to which hat to wear are all subject for review. The disciplined mind has developed a method of approach whereby relevant factors can be weighed and considered. Many professional schools of law and business have adopted the case-study method in an attempt to *develop* analytical thinking in relation to the cases which come up for consideration. A typical case is presented in objective fashion, and the class then attempts to analyze the various aspects

and relations involved in an effort to decide what steps might be taken in order to achieve the most satisfactory results. The object of such a study method is development of critical insight and a systematic approach as aids to wise decisions. This method has long been employed even in the study of literature, and any man of common sense goes about the business of solving a problem in much the same manner.

The rich result of learning coupled with analysis is understanding. Mere learning is possible without much increment of meaning. Occasionally a young professor has been sadly disenchanted with teaching when he is confronted with the disheartening fact that a student can memorize and repeat without much comprehension of the implications and significance of the material. A teacher of American literature told of a student who gave back a perfect set of test answers on the poetry of William Cullen Bryant even to an accurate quotation of a portion from "To a Waterfowl." The thought question "What is Bryant saying in the poem?" drew a blank. The student answered, "Something about a duck." An honored goal of learning is understanding, and without analytical thought that goal is lost.

JUDGMENT

Sound judgment is the mark of a disciplined mind. The quality which is essential to excellence in government, business, industry, agriculture, or almost any other vocation is judgment. Personal fulfillment or public usefulness depends on wise decisions. Judgment involves discrimination and choices which finally issue in decisions. The supreme goal in the management of one's mental life is wisdom. The prayer of Solomon has been, is, and will continue to be the central prayer of an earnest pilgrim whose destiny is a good and useful life.

The first component of sound judgment is ability to choose the most satisfactory of actual alternative courses of action. The record of a lifetime is nothing more than the history of one's

choices. Valuing, therefore, deserves the most careful consideration and the best mental resources which anyone can bring to a problem. The fine art of evaluating is not easily come by. Experience is the best teacher, but the tuition is prohibitive in some cases. To learn by sad experience that one has chosen the wrong career or the wrong mate carries penalties which are exorbitant. It is far more desirable to make a good choice *before* the regrets set in. The resources of one's past experience joined with careful observation and study of similar situations should help to achieve satisfaction and avoid mistakes.

Choosing is complicated by the fact that a person frequently does not fully know his own preferences. Transitory interests can distort one's viewpoint until the more persistent concerns are overlooked. The situational nature of human personality may cause some modern Esau to trade his entire birthright for a mess of pottage. A well-managed mind may gain both the meal and the birthright.

Byron "Whizzer" White had just finished his college course at the University of Colorado. His prowess in the backfield brought him a handsome offer to play professional football. His ability as a student and his leadership on the campus earned him the opportunity to go to Oxford on a Rhodes Scholarship. He was faced with a problem of choice. The resourceful art of evaluation and choice was exemplified in his careful inquiry into the possible alternatives. He discovered that he could delay his journey to Oxford until the winter period. He knew his own preferences well enough to recognize that he actually wished to play professional ball as well as attend Oxford. He persuaded the team to take him for one season which enabled him to accomplish both purposes by playing through the autumn before he sailed for England. Not every situation can be so happily arranged to allow a person to "eat his cake and have it too." Yet the art of choosing involves resourcefulness and ingenuity in finding ways to accomplish deeply desired results and consequences.

As a person gains experience in wise choices, he cultivates a

quality which might very well be called good taste. A cultivated taste can marshal the complex configuration of preference, knowledge, analysis, prediction, and judgment to bear on the alternative possibilities in order that the most desirable outcomes are realized. No one can achieve absolute perfection in this enterprise, but anyone can substantially improve his taste so that he turns with a natural inclination toward the better of two alternatives. Winston Churchill in world affairs and Albert Schweitzer in philosophy are illustrative of cultivated taste approaching genius in terms of decisions that have lasting value. This generation honors each because of a quality best described by the term "sound judgment."

WISDOM

Wisdom is the most comprehensive goal of intellectual endeavor. Few, indeed, achieve wisdom and those who have achieved it are disposed to deny any claim to eminence. The Oracle at Delphi evidently told the truth when he identified Socrates as the wisest of Athenian men. Socrates, however, disputed the Oracle, and set about to disprove the pronouncement. The poet, the artisan, and the statesman alike joined Socrates in his protest, for each felt that the wisest man must be somewhat more like himself than Socrates—the poet honored poetic wisdom, the artisan his craftsmanship, and the statesman his politics. Socrates was forced to conclude that in one respect he was wiser than those who claimed wisdom, inasmuch as he knew his own ignorance while his interlocutors did not recognize their own. "In that respect at least," he said, "I have slightly the better of them." The episode shows the chimeric nature of wisdom as a goal since it is, like happiness, a by-product of a life devoted to worthy ends with such self-forgetfulness that self-regard as to either wisdom or happiness is inappropriate if not downright distasteful. The quest for wisdom is a counsel of perfection which permits a salute, but not an embrace. Yet it is the one word which describes the quality toward which a worthy mind must forever aspire.

FALLACIES

One who aspires to be wise is subject to many fallacies. The most ubiquitous is overregard for one's own opinions. This is the egocentric predicament of man. The hidden and partly hidden interests of a person blind him to the opportunities, dangers, and the many other aspects of the problem involved. The person who seeks wisdom must somehow manage to transcend himself.

The second most persistent fallacy lies in yielding to social pressures to conform to the attitudes and customs of one's own group. Francis Bacon defined this impediment to reason as idolatry of the tribe. The pressure of one's peer group or the ethnocentric attitudes of one's culture alike may block the approach to wisdom in thought and action. The mental processes of man seem disposed toward yielding to the voice of the Sirens.

The enemies of wisdom are far too numerous to identify. All the named fallacies of logic may be added to the list. Ignorance and bias are persistent dissuaders. Prejudice precludes the appropriate exercise of the mind. Mistakes and errors are forever in the way. The right to be wise, however, is an inalienable right which one is free to pursue. In fact, every person is morally bound to become as wise as he possibly can be.

6 GOOD FRUITS FROM EVIL ROOTS

It is characteristic of our culture to disavow devotion to money, but the vehemence of our denial is matched only by our mad scramble to get it. There is an old story about two men in a London fog who bumped into each other reaching for a purse which someone had lost on the sidewalk. Each man claimed to have been the first finder and, therefore, privileged to claim the right of discovery, whether reward or possession through failure of the owner to reclaim. The two men were honorable in all respects. When the dispute arose, each agreed to forego his advantage and to leave the purse on the deserted sidewalk. They departed in opposite directions in high dignity. When barely enough time for a man to lose himself in the fog had elapsed, they once again bumped into each other while reaching for the same lost purse. In similar high dignity mankind loudly disclaims money madness and materialism, but still overreaches his brethren through greed. Early graves are the result of anxiety over making money.

The world remembers the biblical maxim, "Love of money is the root of all evils" not only because it is part of Holy Scripture but because it rings a deep response in the practical experience of most human beings. A man's money may be his undoing or it may be his most blessed aid to righteousness. Greed

for possessions has a cancerous quality that can infect the entire personality. The Midas touch is the inevitable consequence of preoccupation with wealth. The pride of possession is perhaps more widespread than any other common human sin. Crime, wars, and dishonor ensue from our greed for gain.

The unreasonable pursuit of money springs from three basic motives. The first of these is a competitive inclination which is adequately conveyed by the slang phrase, "keeping up with the Joneses"; the second is the universal urge to be important. Prestige and power are associated with money. Therefore, one must make money or be damned to the limbo of insignificance. The great cities of the world are overrun by people who have sacrificed honor and happiness in an attempt to buy prestige by making money. The tragedy of such effort is the utter futility and the high percentage of failure.

The third and most universal motive, however, is widespread insecurity against which money is widely regarded as a guarantee. The trust in money as a defense against the eventualities and exigencies of a precarious time leads to the industrial strife that bedevils the nation's economy. Managers want bigger profits and workers want higher wages and larger pensions because all feel insecure. The same uneasiness drives otherwise sensible people into money madness. Fear of failure and loss, rather than mere money, becomes an obsession.

The Bible is replete with teachings about money. There is almost no Christian doctrine that is as clearly set forth and as amply illustrated. The doctrine in three simple propositions is as follows. First, all wealth belongs to God. "The earth is the LORD's and the fullness thereof." The second assumption is that all possessions are held in trust after the order of a stewardship in biblical times and lands, or a trusteeship and managerial responsibility today. The third assumption is that God holds each person strictly accountable for the management of all the possessions with which he has been entrusted. The parable of the talents very well sets forth the biblical doctrine that every person is God's steward.

“For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So too, he who had the two talents made two talents more. But he who had received the one talent, went and dug in the ground and hid his master’s money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from

him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.' ”

—*Matthew 25:14-30.*

A careful study of the Christian use of money shows it to be the root of good as well as the root of evil. It is the excessive *love of money* which can produce the thorns and poisonous herbs that ruin life. There is some justifiable love of money in every human heart. Without it there could be no answer to the prayer, “Give us this day our daily bread.” The central problem is that of redeeming the tendency toward greed and selfishness which perpetually threatens everyone.

NET WORTH (Inventory)

The person who borrows sizable amounts from a bank is frequently asked to provide a declaration of net worth. This requires a systematic listing of his entire possessions—property, goods, stocks, bonds, bills receivable, money, insurance, and anything else of financial value. There is no more revealing discipline than that which comes from taking economic inventory. Before one can manage his money, he must know how much he has and in what form it exists. The term “capital” has been generally applied to that portion of a person’s net worth which is in excess of his obligations or current expense in the production of income. Whether it be one dollar or a million, it is still capital. A person may have very little capital and yet be responsible for a very sizable problem of money management. He may, on the other hand, have vast holdings that are of such a nature that they represent meager wealth.

Far more important from the view of Christian stewardship is a person’s income. The power to earn is the major factor in arriving at a fruitful policy for handling one’s money. The thoughtful person will carefully search the facts of his financial condition to decide how much he is earning and whether or

not his income is commensurate with his ability. It is easy for a person to make a serious mistake in the estimate of his ability to earn. It would be hard to convince an ambitious workman that he is not worth just as much to his company as the general manager. If he gets to be general manager, he will more often than not reverse his opinion about the value of a workman. The honest trustee of God must strive to be objective about his earning capacity. If he is far below his reasonable estimate of his ability, he has the basis for inquiry into the reasons. There is no better purpose in taking stock of one's present condition than to find its meaning in terms of what one can do about it.

The third factor concerns the economic order in which a person lives. If he is born in a time of financial adversity, his life will be quite different than it would be had he arrived at just the right moment to inherit the prosperity of an age of plenty. A group of high school students in the depths of the depression took as their class slogan, "W.P.A., here we come!" A recent class chose, "Responsibility for a time of plenty!"

While the present economy is on the side of abundance, it presents many problems to the conscientious manager of his possessions. In the first place, it is precarious. The threat of recession hangs like the sword of Damocles over the head of every manager and workman. Any number of easy schemes to guarantee prosperity will in no way change the precarious nature of the economy. Everyone must learn to live in a world where wealth is insecure. It has been this way since the dawn of history. Good social and individual management, however, can reduce the risk.

In the second place, in this day and age a person's income and economic status are not necessarily related to his ability to produce wealth. While there have been injustices in other times, there seems to be in the present economic order more than a necessary number of inequities. One man makes a brilliant discovery and another man gets most of the profit from it. Stephen Foster wrote songs that created vast wealth which accrued to the shrewd people who developed them. Today some executive vice-president on salary may, by shrewd management,

increase the earning power of his company only to have the added value go to someone who contributed in no respect to the improved efficiency of the business. Some effective engineer or salesman may make vast sums for his company without realizing any personal reward.

The fact that there are some first-rate men in second- or third-rate positions and some second- or third-rate men in first-rate positions increases one's responsibility to manage his economic life in such a way as to derive fair benefit from his productive capacity. It is not enough for one merely to work hard to earn money. He must put himself in such a position that the vast flow of wealth which pours from the economic horn of plenty will empty into his pockets in proportion to his productive genius.

In the third place this is a transitional period. Many of the assumptions of a free economy are in jeopardy from the government on the one hand and powerful configurations of private economic power on the other. The average citizen is responsible not only for his own financial affairs but for his part of the national and world economy. The economic order is nothing more than the economic behavior of the citizenry. If the collectivistic tyranny robs people of their freedom, it is because the people allow it to happen. If vast labor or vast industry exploits the common good in an effort to gain advantage for some pressure group, the success of its effort depends on the people who allow it to happen. Economic management today demands that a man exert his influence as a public citizen as well as a private individual. The expenditure of the staggering public funds is an affair in which every citizen is involved whether he admits it or not.

Not what one has,

BUT WHAT HE DOES WITH IT.

The amount of one's money is not so important as the use he makes of it. A person can be a miser or a spendthrift with twenty dollars just as much as with a million. The love of money and vain display can be just as apparent with persons of small income as with those who earn vast fortunes. It is easy enough

for the person to say, "I would be very generous if I had plenty of money," but experience teaches that he who is faithful in little things is likely to be faithful in larger dealings, and that a selfish person grows no more liberal as he grows wealthier. It is good, therefore, to review the purpose of money in order to gain insight into some procedures that will make for improved money management.

Money is to be used. It is the prudence of Solomon's ant to save some of it for future use, but it is still no end in itself. The persons who regard money for itself make their greed the "root of evil." Life is vastly more than economic plenty, but life certainly is not abundant unless a person has a fair degree of economic security. It is the purpose of money to serve as an instrument for enhancing the value of life. This aim means management that will reduce anxieties and release creativity.

On management of income day-to-day happiness or sorrow turns. One should be concerned with spending less than he earns. There are times when it is necessary to dip into capital or go into debt, there are instances when capital is justifiably dissipated for current ends, but the general rule is to keep expenditures within income. The twofold problem, therefore, is to reduce expenditures in proportion to income and to increase income to the optimum which is consistent with opportunity, ability, and need.

Budgets are troublesome and the occasion of many family disputes. They are, however, the best-known way to avoid the arguments and catastrophes that follow overspending. The best clue to happiness in money matters is to modify desires to match ability to pay. Self-denial is a useful lesson for the person who sets forth to direct his personal affairs. Plain living and high thinking are the scholarly ideals available alike to prince and pauper.

Printed budget books are available for the person who is willing to bring his spending systematically into line with his earnings. A personal budget will enable him to review his expenditures in order to discover areas of waste or loss. It is a matter of

great convenience at a time of income tax accounting or of preparation of a financial statement. Every person's economic life is a kind of business and deserves to be treated in a businesslike manner. There is truth in the clever remark of the man who said, "A budget is a device whereby a person can worry twice instead of once about spending his money; once before he spends it and once after." It is also a good way to obviate the disturbing consequence of overspending.

Luxuries are not to be despised. The young man in desperate circumstances who was dismissed from his position acted with deep wisdom when he used some of his scant savings to take his wife out to dinner. Their morale needed a boost and the dinner was the thing to do it. Judas was the only one who complained of wastefulness when Mary of Bethany spent a lavish sum of money on the perfume she poured over the Master's feet. It was a time of deep meaning in fellowship. The occasion required something lavish and luxurious. There is a creative use of orchids, diamonds, and dinner jackets. Common sense is not overpowered by them. A little luxury now and then is worth the self-denial that makes it possible.

A scrupulous sense of honor in financial matters brings many rewards apart from the most important which is a clear conscience before God and man. Jabus Stone in Stephen Vincent Binet's *The Devil and Daniel Webster* was a poor but honorable man until he gave the devil a seven-year lease on his soul in exchange for money. His character collapsed. He was faithless to his wife and family, arrogant toward his neighbors, cruel to his hired help, and an enemy of the community. This symbolic picture of the consequence of dishonesty for financial gain is patent in experience. The person who is faithful in performing his responsibilities with dispatch and courtesy inspires confidence in all his associates. Shrewd businessmen trust an honorable person with meager resources more than a questionable person who has ample reserves of money. Character is a man's best commodity in financial dealings.

There is no greater stupidity than that form of greed which

prompts a person to lose a friend over a few paltry dollars. Jesus taught that the fear of being cheated is damaging to personality. It is wise and prudent for a person to protect his interests, but never to develop the defensive attitudes of suspicion and fear that cause him to look on everyone as untrustworthy. It is better to be cheated than to cheat; it is better to be stolen from than to steal.

The only money that one really keeps is the part he gives away. A fair proportion of one's budget given to his church, his college, and community charities not only brings great satisfaction, but does a great deal of good as well. The systematic giving of a portion of one's income brings prosperity through good handling and the good will which it creates, in addition to the fact that it builds character and brings untold happiness.

The management of capital turns on the parable of the talents. The man who clings tenaciously to his money, hiding it in the earth, as did the one-talent man in the parable, loses everything at last. The one who risks his money foolishly loses it more often than not. The two extremes of clutching and gambling are the enemies of good sense in the management of capital. That the fear of loss can rob one of what he has is illustrated by the story of the frugal man who took a small portion of his accumulated capital to buy a steamship ticket to Aberdeen, Scotland. To save money he bought a supply of crackers and cheese on which he lived while crossing the Atlantic. Only after he arrived did he discover that his meals had been purchased with his ticket. His parsimonious plan had robbed him of his own money. Far more people, however, fall victim to the other extreme of gambling. The long lines of people waiting to buy tickets on horse races, or those who patronize bookmakers on an event of public interest such as athletic games or prizefights are symptomatic of the mad folly which hopes to get something for nothing. The motives for gambling differ with individuals. Some gamble because they find life dull and uninteresting. There is excitement for them in the risk and expectancy. Others hazard hard-earned capital in a hope of easy return. One story

of a win on the Irish sweepstakes blinds a multitude to the thousands who lost. Some gamble because of frustration which expresses itself in desperation. The enormous profits prompt shrewd operators to stimulate interest by holding out false hopes of quick gain to a gullible public. Those who fall into domestic trouble or fail in business frequently resort to games of chance. False faith in luck instead of God may lead hapless souls to poverty. Property should be well managed because it is good; it belongs to God and is man's to use.

Related, but yet quite apart from the management of income and capital is the intelligent planning for the maximum of economic security for the individual and for those who depend on him for sustenance. This means insurance, pensions, and any sort of arrangement that gives protection against the exigencies of illness, failure, theft, fire, flood, death, accident, and such. One is never completely secure with reference to these things. There are, however, certain precautions that any thoughtful person should take for purposes of social responsibility as well as private protection. Insurance beyond one's means may thwart his power to earn and render him less effective. Insurance below his means may leave him or his family unprotected in a major crisis. The aim of a person in this area is to take just as much precaution as possible against the blows of circumstance which perpetually threaten. Each individual differs in the amount of help he can expect from company or government sources. It becomes incumbent upon each one, therefore, to estimate all the help he can expect and then buy insurance to supplement the amount to the extent of his ability and the potential threat of damage. It would be foolhardy for one to drive a car without theft and public liability insurance. It is a matter of question, however, just how thoroughly he should protect himself against damage for collision. The person who drives a great deal may find it profitable to buy every kind of protection possible. Another one may better pay for his occasional accident. Each person must decide for himself. It is wisdom for one in modest circumstance to carry some sort of health and acci-

dent insurance. Otherwise some tremendously expensive illness may wreck his financial boat. Provision against the eventuality of death is merely good sense. The amount again is a matter for individual consideration in terms of the situation.

The present tendency to take the responsibility for management of economic security away from the individual and the family and give it to the state has a tendency to rob persons of the very qualities of self-reliance that give them the human dignity which ennobles man. Some forms of public protection against the overpowering emergencies that threaten man are necessary. The extent of this protection for the good of man is an unanswered question, and experimentation moves on apace. Great Britain tends toward reliance on the state for social protection from the cradle to the grave. Many unforeseen problems have arisen for the government as well as for the people. Regimentation and high taxes create restive attitudes for many, while others consider the loss of freedom and the burdensome tax a small price to pay for the security. America has been more cautious, but there is a tendency toward relegating the responsibility for social protection to the government. Fortunately, there is a deep tradition of individualistic self-reliance in the United States which opposes this. In this time of uncertainty a good manager will meet the critical economic issues of life with as much forethought and self-protection as possible. He is responsible, moreover, as a citizen, to use his influence and franchise toward the most adequate answer to the question, "What functions are best performed by a state?" The Christian answer must be based on human values and sound economics rather than political expediency or greedy self-interest.

Resourceful earning is the art of alertness to ways of increasing one's income either by self-improvement or better management of time, talent, and location. A change of position may or may not be an effective means. Abraham Lincoln failed as a storekeeper, but was successful as a lawyer. As President he has not been surpassed.

EAT, SLEEP, AND BE HAPPY

The old Greek trilogy of "eat, drink, and be merry," gives a distorted pattern for living. There is something forced and uneasy in the very effort of appearing carefree. Life has its merry moods which approach ecstasy, but it also has a sterner aspect which can not be ignored even at the risk of losing the merriment. Pumped-up happiness is always spurious. No matter how hard one tries to induce joy by alcohol, pretence, indulgence, or abandon, he always ends with disappointment if not downright regret. Carl Sandburg set the strained and foolish efforts at happiness in their proper light when he wrote the following poem.

SNATCH OF SLIPHORN JAZZ

Are you happy? It's the only
way to be, kid.
Yes, be happy, it's a good nice
way to be.
But not happy-happy, kid, don't
be too doubled-up doggone happy.
It's the doubled-up doggone happy-
happy people . . . bust hard . . . they
do bust hard . . . when they bust.
Be happy, kid, go to it, but not
too doggone happy.¹

¹Reprinted by permission of Harcourt, Brace & World, Inc. from *Good Morning, America*, copyright 1920, 1956, by Carl Sandburg.

A puritan disgust with all the joys of life, on the other hand, is a sure way to be miserable. The classic example is that of the old Puritan who tasted ice cream for the first time only to refuse a second bite with the exclamation, "Anything that tastes that good must be sinful!" The mind-set which keeps one from the full pleasure of food when hunger importunes, or of sleep when one is tired, is a vicious habit which must be broken. There need be no cosmic confirmation to make a drink of cold water good when one is hot and thirsty, or a lilting song lovely when it expresses a gay mood within one's heart.

Health is a central factor in happy living. Much gloom and anxiety is related to sickness. Thomas Carlyle knew the biological basis for moods when he declared upon his return from the Continent that a bit of undigested beef spoiled the Alps. More time, money, and effort are spent in search of health than on any other human value. More prayers are offered in earnest petition for health than for any other divine gift. No wonder that rare fisherman Izaak Walton wrote, "Look to your health; and if you have it, praise God and value it next to a good conscience."

The problem is to manage life so as to enjoy vibrant health with its by-products of abounding energy and to obtain thereby a head start in the pursuit of happiness. Many prayers for health are denied because they are prayed only with words and not with lives. The way of abundant living requires the complex co-operation of mind, emotion, body, and conduct. God offers man health, but man can accept it only on the condition of intelligent co-operation with the source of his well-being.

Inventory, analysis, vision, resources, procedures, and performance constitute the sixfold approach to management. Health yields perhaps the most rewarding response to managerial function. The individual is responsible for the management of a tough, though at times delicate, organism which is amazingly complex, continually functioning, and in a variable state of development and repair. The exact condition and efficiency of function can be approximately estimated by a thorough-going physical checkup. Man lives longer and more happily today because he has redefined the function of medical practice. The

wise patient goes to a physician not only when he is sick but when he takes stock of his reserves of health and hopes to improve his already tolerable condition.

The importance of a physical inventory can scarcely be overestimated. Many tragedies of illness, handicap, and death can be averted by prompt attention to incipient pathology. Teeth can be saved by necessary dental care. Organic deficiencies can be treated if they are submitted to the skill and wisdom of medical science early. Health is more than the way one feels; it is the way one's body behaves.

Beauty of form and face, posture, energy level, and general appearance are all part of one's health inventory. Many miserable and anxious hours have tormented girls who felt unloved for lack of beauty. In actual fact, personality, attitudes, and character all rank above beauty as qualities that make one lovable. But appearance is one item that requires management and the wise person will face with courage the state of his more-or-less good looks. Something can most certainly be done about it. A remarkable transformation takes place between the time freshmen enter college and that triumphant hour when the same girls and boys have learned the arts of dress, posture, make-up, manners, and the like which go with the process of learning and maturing. The same startling advance in cleanliness, dress, and manners is apparent when a boy first falls in love.

It takes courage to accept one's body as it is. No human organism is exactly perfect. There is no such paragon as the normal body. The suffering sense of inferiority because of obesity, physical handicaps, pimples, freckles, crooked teeth, long ears, big feet, and a myriad other common human characteristics is vast and poignant. Yet most such concern is utterly unnecessary as well as futile. To accept one's body as it is and improve it as much as possible is the prerequisite to effective living. The mature wisdom of an old English nursery rhyme is pertinent:

For every evil under the sun
There is a remedy, or there is none;
If there be one, try and find it;
If there be none, never mind it.

Every person has some undiscovered or unappreciated physical capital which lies dormant until it breaks through into attentive awareness. It may be unusual motor skill or some extraordinary facility for mental achievement. Better-than-average sensory perception, or an unusually retentive memory may compensate for many deficiencies. Eager energy can be one's greatest asset, rendering all imperfections of appearance or substandard abilities insignificant. The awakened gratitude for some hitherto undeveloped gift may fructify a whole career. There was a boy in a small American college of a generation ago who had amazingly long ears. His classmates in a spirit of jest nicknamed him "Donkey." They taunted him by such remarks as, "How old were you before your parents knew whether you would walk or fly?" These jibes deepened his sense of inferiority and inadequacy to such an extent that he was about to fail in school. One day, however, his whole attitude changed. He stood at a campus crossroad in conversation with some of his friends when he heard someone singing. He broke into the conversation with the comment, "That fellow has a remarkable tenor voice." The other fellows had not even heard the tenor. One boy said, "Donkey, those long ears must be good ones to hear the quality of a tenor voice at such a distance." Donkey began to revalue his long ears, and thought of himself as gifted with supernormal hearing. Newly discovered pride in his lately despised ears led him into music. His grades improved, his personality brightened, and his misery was gone. Today he is a successful music teacher—all on account of self-discovery and self-management.

The human organism is not static but is a going concern. It is a vast complex of habits, drives, tendencies, feelings, and patterns of behavior. The problem is not to decide whether to act, but rather to consider how to influence and redirect the inevitable action. One breathes, eats, sleeps, enjoys, and suffers without benefit of alternative, yet one can improve breathing, increase the joy and benefit of eating, sleep more soundly, and meet life's eventualities with more creative responses.

Fortunate is the person who can spend much of his time out

of doors for fresh air is both pleasant and beneficial. Man is poorly equipped to live on the vitiated air he often gets in tightly closed bedrooms, offices, and factories. He is beginning to feel social responsibility for keeping the air pure for breathing. The shocking deaths from air pollution in a little Pennsylvania town startled its governing bodies into a program of smoke control.

"Man does not live by bread alone," but he doesn't live very long without it. Two or three hours of every day are spent in eating, and even more time is devoted to the ever-present quest for something to eat. Lord Lytton jingled truth when he said,

We may live without poetry, music and art;
We may live without conscience and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.

He may live without books,—what is knowledge but grieving?
He may live without hope,—what is hope but deceiving?
He may live without love,—what is passion but pining?
But where is the man that can live without dining?²

Wisdom in eating brings both health and happiness. From the baby's first whimper to the nonagenarian's last sigh there is pleasure as well as welfare in the art of dining. Immanuel Kant advised us never to eat alone. "Let your dinner companions be more than the Graces and fewer than the Muses," was the counsel of that venerable philosopher who managed his life so effectively that it marked a turning point in the pursuit of knowledge.

A meal is a sacrament of friendship. Attractive dishes, shining silver, beautiful appointments, and atmosphere provide the context for joy. The high art of weaving a pattern of values from the complex of esthetic foods and appointments is more than home economics. It is the practice of gracious living. There is a deep grain in human nature which responds to the ancient doc-

²E. R. B. Lytton, *Lucile*, Part I, Canto 2, XIX.

trine that the sharing of food binds the partakers in a seal of fellowship.

The pleasure derived from taking food in babyhood mildly conditions the organism to seek delight in the process of eating even when there is no physical need for food. This gratification predisposes most people to eat more than is beneficial to health. Hunger is frequently the desire for the active process of eating rather than the body's request for food. Good management of health requires recognition of the nature of hunger and thirst in order that life can be enjoyed to the fullest instead of impairing the digestive system by overloading.

Sleep is the logical conclusion to a happy day. The radiant person is one who sleeps soundly. Many disputes and irritations arise from sleeplessness, and one of the major obstacles to healthy living is the loss of sleep. Crowded schedules of work and recreation impinge upon the third of life needed for the rebuilding of body and spirit addressed by Keats in his poem "To Sleep":

O soft embalmer of the still midnight,
Shutting, with careful fingers and benign,
Our gloom-pleased eyes, embowered from the light,
Enshaded in forgetfulness divine.

Sleeping pills are a poor substitute for the normal drowsiness that descends at the end of a day's work. There is no better evidence of widespread contemporary neurosis than the shocking number of tranquilizers consumed by the most highly civilized portion of the human race.

The attitude with which one approaches sleep is very important. A clear conscience is just as essential as a comfortable mattress; spiritual trust is as necessary as physical weariness. Prayer is a natural prelude to sound slumber. The child's prayer gives him a mind aware of the boundless security of his heavenly Father's presence. The psalmist reminds his hearers that God does not slumber which tells them, by implication, to go ahead and sleep and trust God. The much debated "Now I lay me

down to sleep" is probably more appropriate to an old person than to a child who has little likelihood of death before waking. Nevertheless, there is sound psychology and true religion in the surrender of all care and concern to God the heavenly Father who watches while his children yield to

Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast.³

Jesus of Nazareth slept so soundly and in such complete trust that a storm at sea did not disturb his slumber even when the boat was in danger and the disciples in panic.

Exercise for health would have sounded silly to our outdoor ancestors who lived by the chase and the field. Yet today our modes of life are so far removed from the conditions to which our bodies are best adapted that we must exercise or pay the price in loss of health and energy. Moderation is the keynote to exercise. The Greek inscription over the temple of Apollo at Delphi, "Not too much," might be put over every gymnasium, golf course, or other recreation area. College athletes frequently die at an early age from overexertion for the dear old Alma Mater.

Opportunities for exercise are open to everyone. Almost anyone can take a walk, and learn something about his community while he is doing it. Climbing stairs instead of taking an elevator may provide a valuable health aid if the heart is sound and if done in moderation. The sports that provide the thrill of companionship and competition with a demand for physical exertion are to be preferred over sedentary games for those whose work does not fulfill all needs of exercise. A garden or a workshop has been the salvation of many desk-weary executives and clerks. Henry Ward Beecher gave his preaching a practical turn when he said, "There are many troubles you can-

³Shakespeare, *Macbeth*. Act II, Scene 2.

not cure by the Bible and hymn book, but you can cure by a good perspiration and a breath of fresh air."

A modern businessman walks down the street and greets a friend, "Hello, John, how do you feel today?" John probably says "Fine" with considerable hypocrisy. For the fact may very well be that John doesn't know how he feels. He took liquor to hide his real feelings before he went to sleep. He awoke with a headache and a vague uneasiness. Immediately he smoked a cigarette to avoid finding out how he really felt. Several cups of coffee stimulated the organism sufficiently to hide the true condition. More cigarettes, aspirin, more coffee, then liquor again, are needed to hide the truth. No, John does not know how he feels and is doing his level best to avoid the discovery of his secret. Management of health requires one to take as few poisons into the body as possible. Stimulants in moderation may be practically harmless, but they should not be used as a cloak to cover the actual state of health.

Serenity is God's blessed gift to the fortunate person who brings his life under control and gains command of his own activities. Emotional upset is such a powerful stimulant that all other elements of life management may be vitiated by too much adrenalin in the blood stream. An analysis of the directions and tendencies of the human organism with regard to health would not amount to much without the recognition of the part which one's mental attitude plays in the drama of life. The press of a myriad duties crowding in on one is mitigated by a person's ability to do one thing at a time without going into a dither. There is great wisdom in the remark of the languid old sage who counseled, "If you have a thousand and one things to do, lie down and take a nap. Then you will have only a thousand." The great issues of life can be handled if they are not complicated by a flight into some emotional evasion.

There come times in every life when circumstance demands a basic consideration of one's whole human venture. Such a situation confronted Luigi Cornaro, c. 1467-1566. When he was only forty years of age the doctors told him that he had

come to the end of his life. This engaging Venetian nobleman put the lie to their prediction by living to the amazing age of ninety-eight years, and may be considered the father of modern hygienic living. His method was nothing other than the common-sense management of his life. The theme of his entire *Discorsi Sulla Vita Sobria* was moderation. His aim was to cooperate with nature and trust God for all that he could not control. His abstemious mode of life gave him great energy as well as a long life. The reorganization of his daily routine which followed the shock of facing death at forty not only gave vision for his own life but showed the possibilities for every human being.

Beyond the *present* person with his inventory of health and analysis of tendencies looms the *possible* person with increased energy, extended life, and more significant activities. Everyone could improve his mode of living in such a way as to release new energy and tap new resources of health. An illness may be just the experience necessary to demand review and bring vision. Perhaps reading these pages will inspire a nobler use of physical capital. The achievements of heroic men and women perpetually lure others to make their own lives more effective.

W. E. Garrison was only thirty when the doctor sent him West to live out a brief life cut short by tuberculosis. Today, in his eighties, he is hale and hearty, having retired from the chair of Church History at the University of Chicago to become Professor of Philosophy at the University of Houston in 1951. His amazing recovery was largely the result of vision and life management. Instead of thinking about his physical condition he did what he could to improve it and then forgot about health in the pursuit of important concerns. He became president of a college in New Mexico, where he lived in the desert to battle his disease. He gained so rapidly that he was able to return to the East for a busy career of writing, teaching, and lecturing. Primary in his life have been a sensible attitude, moderation, and vision. He put his life philosophy in a poem which could serve as a guide to intelligent conduct.

I have no care for what the world may do to me,
For I have riches that it cannot take
And poverty that it cannot enrich—
And the rest does not greatly matter.
I love life, but I do not fear death,
For it is cool and comforting and friendly.
I enjoy ease and splendid idleness.
But I can sleep soundly on a hard bed
And hurry without being rushed,
And work to weariness yet not be fretted.
Even pain is oftener friend than enemy,
And the fear of it is more poignant than the pain of it.
I am not apprehensive about the loss of friends,
For they cannot be lost while we are worthy of each other.
It is good to have things beautiful about one—
Pictures and books, a garden and a house,
And a good fiddle is a great help too—
But it is not bad to be without them,
To tread the path without baggage,
To have only what all men have, or could if they would,
For the colors of dawn are cheap and stars cost nothing,
If the hands are empty, they may all the better
Fling greetings to the world, embrace dear friends,
Or be uplifted in oblations of pure gratitude.
It is not bitter to be scorned for empty-handedness
When one has learned to pity all the scorers.

I am not indifferent to the things men buy with money,
And I will work as hard as any man ought to get them,
But I refuse to get excited about them,
Or to bow down and worship them,
Or to think of them as necessary,
Or to lose a friend to win a kingdom,
Or to uproot one flower of fancy
To lay the foundation of a marble palace.
I will work today for a guerdon long deferred;

I will labor to plant a tree in the distant hope of fruit—
Perhaps not for my gathering and eating—
For ease is not important
And planting is as beautiful as harvesting.
But I will not poison a moment with fear or anger,
Or starve a day with empty-heartedness.
Who kills a day of fragrant loveliness
Kills an inch of himself, for life is a day, and a day,
and a day.

There are many waters in the sea.
The surface is whipped to foam,
Thundering waves roll over it,
Dangerous gales sweep it
And every little boat is tossed and driven,
And men say, "The sea is rough,"
But the real sea is very calm.
Only on the surface are the threatening surges men
think dangerous.
They are dangerous—to those who live on the surface.
But there are no dangers in the quiet depths.
All the billows have gone over me—
But it is a small matter, for the billows are not the ocean.
My dwelling is not in the waves of circumstance,
But deep in the peaceful, infinite ocean of life.

The sky is high past all imagining.
A child can touch the place where it begins,
But sight, imagination and mathematics placed end to end
Can never reach the top.
At the bottom, in a thin stratum of variable weather,
Clouds, winds and lightnings threaten, bluster, flash,
And men say, "The sky is stormy."
But the deep sky, the real sky, is never stormy.
My sky is not this negligible sediment of clouds,
This film of murk,

This agitated curtain of unrest
Draping the door that leads to illimitable quiet.
My sky is the vast where stars move silently
In the peace of the presence of God.
Therefore I shall not be troubled by what the world
 may do to me,
Because it can do nothing that matters.⁴

The vision of the person one could be is an idle daydream without the step-by-step program that brings the improved state into actual achievement. Wishing to be slender removes no unsightly adipose tissue. The reduction of caloric content in the diet with a careful observance of the requirements as outlined by a competent physician is the path to the realized dream of willowy proportions. The desire to improve posture means nothing without exercises that strengthen the muscles needed to make the person comfortable in his new and desired posture. The most intense longing for social approval which comes with sober and abstinent living is a pious wish unless there is a plan whereby the bibulous servant of alcohol can stay away from it a day at a time continuously until the habits of sobriety grow easier. The hope that tomorrow will bring release from that tired and fagged-out feeling is reaching for the moon unless there is the implementation of a plan for providing the habits, vitamins, attitudes, and physical health that can afford the surplus energy. The road to achievement in health as in anything else is a vision, a plan, and boundless enthusiasm for the next step.

The source of health, happiness, and wisdom is God our heavenly Father. But not even God can make man well and happy without his help. It is the divine intention that every one of his children co-operate in the magnificent venture of living with vital happiness and moral rectitude. This involves the greatest resourcefulness and intelligence each one can command. There is no magic by which to defeat disease, stupidity, and tragedy. There is the inescapable requirement to manage a life-

⁴Used by permission of the author.

time in such a way that the boundless loving care and saving health of God can be fulfilled in each human life for the benefit of all who come under the influence of that life. This means the discipline of patient understanding, honest decisions directed by wisdom, and complete commitment to the Author and Finisher of all human destiny.

All healing is divine healing. No physician can cause a broken bone to knit. He can set the bone and provide optimum conditions for it to grow back together, but the actual healing of the fracture is the power of God. The work of the doctor is itself an instrument of divine grace. The development of medical science since the days of Aesculapius has been the work of God through increased knowledge for his healing servants, greater skill, and more effective techniques in devoting this knowledge to the health of mankind. People travel around the world to see the miraculous healing at Lourdes. The lame and ailing come with hope of a visitation of divine favor from the Virgin Mary, who is believed to have appeared to Bernadette Soubirous here on August 20, 1858. Many leave their crutches, aches, and symptoms there to face life with new vigor and deepened faith. The divine favor is just as apparent and even more consistently present at any great hospital where the bruised and infirm, broken and diseased enter to receive the healing power of God at work through nurses and doctors, drugs and surgery, laboratories, and controlled conditions that provide the conditions necessary for God's gracious gift of health and strength.

It would be nothing short of a revelation if a person could take a pilgrimage within his own organism to become aware of the vast resources for healing at work night and day without so much as an awareness on the part of the person who benefits. Dr. R. C. Cabot in his *Vis Medicatrix Dei* makes a tremendous case for empirical theology on the basis of the struggle for health in the human body. A germ of rheumatism touches the heart, impairing its functioning, and the heart enlarges to carry the load in spite of the damage. An eye is injured and the other becomes more versatile and keen of vision. The other senses com-

pensate for the loss of sight in case of blindness. When infection attacks the tissue, white corpuscles rush to the scene of action and battle to their death in behalf of health. The metabolic rate rises to aid in the struggle, and pain comes as a warning of danger and a signal of distress. The balance of heat and chemistry in the body is nothing short of miraculous. A person walks from a heated room into a frigid outdoor temperature and his internal temperature stays the same. He goes from sea level to the top of a mountain and the respiratory system and blood stream accommodate themselves to the new condition. There is no necessity for one to change his thermostat or increase his oxygen intake. God works for man's health through the wisdom of the organism. He requires only that the individual manage his life in such a way that he can let the great Physician have a chance to cure him and give him more health and happiness.

The crisis of health management is in the performance. Today practically everyone knows enough about diet, exercise, disease control, hygiene, and medical care to be a paragon of strength, beauty, and health. Enough energy to tackle any situation should be the common lot, but the average person lacks the *will* or power to translate his knowledge into redeeming action. Even when he knows that the late cup of coffee will disturb sleep, he takes it. If he is too fat, he cannot resist the lure of high-calorie foods. He postpones the needed check-up or surgery. He fondles—then consumes—the extra cocktail that brings disaster. He intends to establish health habits, keep regular hours, get his exercise, and control food intake tomorrow or next week—but he allows the days to become weeks and the weeks become years until finally a tombstone terminates the complex sentence of his good intentions.

How can he change this routine and learn to live as efficiently as possible? If he tries to change, he merely adds fear, anxiety, and neurosis to his sloth and bad habits. The hypochondriac who nurses his beloved symptom and enjoys his ill health is the tragic result of too much effort to be well. The Great Physician taught that the only way to save one's life is to give it away.

To give it away in such important life ventures that all other things are subordinate is itself the beginning of wise management. As one abdicates from petty fears and worries about his health, the Lord takes over to cure him. The abdication involves the most adequate possible medical guidance and the most intelligent conduct of life. It may be that some severe illness is the only way in which one can gain sufficient humility and vision to give his life away in wise fashion and happy abandon to worthy ideals. It may require some traumatic experience such as came to Carnaro to stab him out of his lethargy and show him the need for change. Soon or late by growth or shock he is forced to re-order his life in such a way as to let God have a chance to give him health and happiness.

Jesus Christ shared the secret of happy living with his disciples. When they were famishing with hunger and languid with weariness, he was eager and vigorous. When they marveled at his endurance, he said, "I have food to eat of which you do not know." When they were frightened on the sea at night, he was fast asleep. The secret he gave to them is that God really owned their lives and supplied their needs. Yet he made each man responsible for the management of his life, the satisfaction of his needs, and the fulfillment of his vocation.

This sacramental view of everyday life unfolded dramatically to a woman who lived in an old building at Bradford-on-Avon. Some of the many layers of paint began to scale from her bedroom wall. The color beneath the surface coat was so rich in quality and varied in pattern that it suggested an oil painting rather than merely a previous coat of wall tint. She called her minister to ask what he thought the colors might mean. The clergyman asked an architect to come and examine the underlying pigment. The architect removed the outer layers to reveal a beautiful mural of angels. A more extensive examination revealed an excellent painting of the Lord's Supper on the dining room walls. The modern multiple dwelling had once been a church and the dining room had been the original chancel. In amazement the devout woman said to her minister, "Here

I was guarded by angels when I slept and every meal I ate was the Lord's Supper, but I didn't know anything about it!" All lives are like that. God gives everyone his daily bread with knowledge to eat it wisely. He gives sleep when weariness settles down like a friendly cloud. He gives health and happiness when the individual does his part. This healthy prayer might very well be appropriated by all God's children to their everlasting happiness:

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.

Give me a healthy mind, O Lord,
To keep the good and pure in sight;
Which, seeing sin, is not appalled,
But has the wit to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About the fussy thing called "I."

Give me a sense of humour, Lord,
Give me the grace to see a joke;
To get some happiness in life,
And pass it on to other folk.

—THOMAS H. B. WEBB

8 THE TIME OF YOUR LIFE

The years of our life are threescore and ten,
or even by reason of strength fourscore;

So teach us to number our days
that we may get a heart of wisdom.

—*Psalm 90:10, 12*

Nobody has enough time, yet everybody wastes it. No subject enjoys a greater body of distinguished literature than the employment of one's time. There is enough good advice from both sacred and secular sources to make everyone a sage with achievements worthy of genius if he could only live by the precepts his words repeat. From the time of the psalmist, who prayed God to teach us to number our days, through Arnold Bennett, who started the last generation down the road to peace, power, and plenty with his *How to Live on Twenty-Four Hours a Day*, there has been the persistent need for every human being to make better use of his time. The wise management of the lavish gift of years which comes unsolicited from the heavenly Father is a treasured art because it is so poorly practiced.

Mere duration is an inadequate and artificial way to measure the time of our earthly sojourn. Intensity of experience may pack more life into a few brief years than could enter in a century of bored existence. The reserve which is available for management

is vastly greater for the alert and sensitive person than for the calloused person even though they both live to a comparable age. Ben Jonson spoke truly when he said:

It is not growing like a tree
In bulk, doth make men better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sear:
A lily of a day
Is fairer far, in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see;
And in short measures life may perfect be.¹

Furthermore, a person's life may cast a significant influence even after the last bell has tolled for his earthly existence. To the extent that one participates in history or shares in the development of other lives he does not die with the grave. The Orientals glory in the fact that the parent lives on in his children and his children's children forever. The carving of Phidias, the poetry of Homer, and the music of Bach are all contemporary. There is no grim reaper whose bending sickle can reduce to withered residue the spiritual growth of a human life into history. Whoever builds great monuments, bends the direction of destiny, writes immortal music, or performs his simple task with enough creative genius that the world remembers, is handling not only the days of his years but also the days of his influence. George Eliot had just this fact in mind when she wrote:

O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,

¹From "A Pindaric Ode."

In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

After one has assessed his store of calendar time and historical time, he still has a temporal dimension that requires wisdom. There is the relation of man's time to God's eternity. When asked to clarify this point Augustine answered, "What then is time? If no one asks me I know: If I wish to explain to him who asks, I know not." Yet every one is aware of the contrast between time and eternity, finite and infinite, creature and creator. A lad who sought wisdom went to an old hermit with a request for a maxim that would help him in times of success and in times of adversity. The old sage greeted him graciously but gave no precious proverb to serve as a spiritual talisman against the exigencies of a complex life. The boy was about to leave, thinking his long climb through mountain glens and over lofty ridges had been in vain. The sage, however, called him back and whispered, "This, too, is a part of eternity." The finely wrought figure on top of a Greek column seen only by God was fashioned by a man who worked under the canopy of eternal heavens. Livingstone, who dressed for dinner in the heart of equatorial Africa where he was seen only by God and the wild beasts, was aware of the eternal. There is the grace of God which touches man's moment with immortality.

The great shock to the time manager comes when he grimly faces the facts of his own time-wasting habits. The middle years come on apace only to bring one to the startled realization that life is half gone and he has little to show of his youth. The business of effective living demands a candid appraisal of one's habits. If one were to budget the things to be done in the next twenty-four hours, he would find the total adding up to more time than the day affords. He cannot increase his budget; consequently he must ruthlessly cut out some of the things to be done. Sleep will not stand much cutting, neither will the time required to earn a living. The person who is vocationally well

adjusted may find this time the most enjoyable and creative of his entire store. If he takes nine hours for work and eight for sleep, he still has seven hours for eating, recreation, self-improvement, hobbies, diversion, and civilized loafing. If he adds to this Sundays and vacations, he learns that he has a considerable block of time parceled out for the enrichment of life. A systematic review of the past week will reveal patterns of waste never suspected. When a dear old lady of the South was asked what she did for amusement, she replied, "O, I sit here on the porch and fan myself." Most people talk too much and say too little. They prose on and on about their little silly selves without asking to what end they speak. They get interested in some one hobby and ride it until it throws them. The addict of golf, bridge, fishing, romance, movies, music, driving, or making mud pies simply illustrates the witticism, "A hobby is anything we go goofy about to keep from going nuts about things in general."

The art of turning the searchlight of deliberate choice on the habits of spending time is revealing, but is only one aspect of an analytical consideration of how to spend a life. The problems that confront the person whose high resolve prompts him to remember the philosophic words "The unexamined life is one unfit to be lived by a man" are part of the immediate consideration. Life today is lived under the tyranny of the clock. From the cradle to the grave there is a series of deadlines, the necessity for almost constant rushing from one thing to another. One who has not faced more deadlines than he is emotionally prepared to make has achieved very little. Today's culture has scourged man into a helter-skelter race for a variety of only hazily defined goals. There is deep pathos in the lines of Kenneth Fearing:

And wow he died as wow he lived,
Going whop to the office and blooie home to
sleep and biff got married and bam had
children and oof got fired.
Zowie did he live and zowie did he die.²

²Reprinted from *New and Selected Poems* by Kenneth Fearing, published by Indiana University Press, copyright 1956 by Kenneth Fearing.

Since there seems to be no way to reduce the demands of a hurried life, a method must be determined whereby one can accomplish a reasonable number of those duties and pleasures to which he aspires or is called without getting stomach ulcers or high blood pressure. The counsel of proportion is the counsel of wisdom. Rare is the human who can distinguish between the trivial and the significant to the end that he can know at once how his time can best be spent with reference to the ideals for which he lives. But the great art of living is the practice of proportion, balance, and alternation in a manner consistent with health and a worthy aim, which at the same time brings success in one's enterprise.

Before one can achieve the rhythm of life that brings optimum achievement, he must have vision. The possible must impinge upon the actual in such a way as to create a compelling tension. An aged Presbyterian minister dramatized this need for anticipated attainment in a lecture called "Be Good to the Old Man." When he came to our chapel, I thought he was going to lecture on how we should regard our parents. As he warmed to his subject, however, I concluded he was about to make a speech on old-age pensions. I was certain that the subject announced must be a kind of special pleading. The drama of surprise followed the suspense when he laid the proposition for that unforgettable chapel speech, "Be good to the old man *you are going to be some day.*" The real delight of life is reserved for the person who can combine the thrust of youth with the harvest of tragedy. All but the stripling agrees with George Bernard Shaw, "Youth is a wonderful thing. What a crime to waste it on children." The time to safeguard health is before it is badly damaged. The best time to regret a mistake is before it is made. "Be good to the old person that you will be some day." There is no greater joy than the sense of gratitude one feels for the crimes he did not commit when temptation called.

Man's vision is the principal factor in every brilliant career. It is the basis for economic success as well as the pole star of fame. It has great bearings on one's physical appearance and is

the prelude to character. Abraham Lincoln once refused to appoint a man to office with the abrupt comment, "I don't like his face." "But," said the entreating friend, "he had nothing to do with the sort of face God gave him." "O yes he had," answered Lincoln, "he's forty years old and has had time to make it what it is."

The secret of learning to play the piano is to find genuine delight and satisfaction in practice. This is possible only when there is vision of future attainment and enough tension capacity to wait and work. The secret of manners and skill in human relations comes in a glimpse of the possible social grace which only dimly appears to the person who is trying to learn. Great social reform is possible only when the redeemed future becomes compulsively real enough to elicit dedicated action. The kingdom of God appeared to Jesus Christ above the buzzing, noisy, dirty market places of an ancient Oriental city.

PROGRAM

The lure of an ideal remains nothing but a lure without a practical program for its achievement or at least some progress in that direction. A person who knows very well how much more enlightened, successful, and happy he could be may fail to progress for want of a plan. The necessary plan for managing one's time is to develop a set of habits that move in the desired direction in order that deliberate choice can be reserved for doubtful issues. Man lives by habit. A person who spends all his spare time in small talk or reading detective stories does so on a purely habitual basis. The amount of time thus invested would appall him. The problem, therefore, is to develop habits that will enrich life.

The second factor in a plan for advantageous use of time is a rhythm of work and play, activity and rest, study and practice, worship and service. Nobody can work all the time. The principle of one day's rest in seven is not only good religion, but good biology, psychology, and economics. A person can do more

work in six days than in seven. The alternation between effort and withdrawal for inner renewal is basic to all human endeavor. The same principle is relevant to a day's work or a game of golf. Mobilization and relaxation are the rhythm of life. The great joy of climbing a mountain comes when the weary pilgrim pauses to see the long steep way he has traversed. The moment of tranquil approval that comes to the artist as he sees the form and color blend into unity after the brush stroke is as essential to the picture as the stroke itself.

The third requirement is the art of grasping the spare moment and putting it to work. John Erskine became a competent pianist by playing a few minutes when he normally would have frittered away his time. Even two or three minutes advanced his cause. Out of an amazing schedule of teaching and writing he managed to achieve a skill that brought pleasure to him, enjoyment to his friends, and an inspiring example to all. The man who matters makes the spare moment serve some worthy enterprise that has lasting value.

The two extremes to be avoided at all costs are boredom and frantic haste. The tragedy of killing time approaches high crime. William James once remarked on the futility of the Christian hope for the person who has no good use for time. "They do not know how to use a day creatively. An hour weighs heavily upon their hands. Yet we offer them rolling ages of eternity." The wise manager not only shuns boredom, but realizes that wasting time bores him. One who acts with undue haste is just as far from a constructive course of action, for he tries to do a thousand things at once and winds up doing nothing. The art of life is to hurry without being rushed and to wait without being bored.

Every moment of life should be enjoyed. The person who kills an hour in vain regret of some past failure, sin, or blunder destroys that much of himself. He would better repent and meet a new situation with more insight. Anxiety is the enemy of the joy which every passing moment might yield. Undue concern for what might happen tomorrow or next year is the enemy of happiness. The present age is beset by a kind of "anticipatory neuro-

sis." Its people are afraid of a war, a depression, an illness, an accident, old age, and death. They are so eager to be great tomorrow that they fail to be happy today. The mother is so eager to develop a man that she fails to enjoy her son while he is a boy. Life requires no cosmic guarantee. It is available for human happiness. Neither regret for the past, anxiety over the future, envy of a competitor, nor the distraction of some morose sense of guilt should rob a moment's ecstasy.

RESOURCES

The whole world stands poised to help the person who knows how to spend time. Opportunity knocks but once, but it comes on the day of birth and stays until the day of doom. Everyone is surrounded by an unlimited number of worthy things to do and is supplied with God's help to do them. Each morning represents a new chance. Carlyle was right when he called his friends to consider the moment:

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

God supplies man with boundless resources for managing time. He gives him the great drives and purposes that know no rest until he fulfils his duties. No Turner landscape would delight the eye, had not restless impatience with an ugly world compelled the artist to put his brush to the canvas. The majestic glory of Beethoven's Fifth Symphony resulted from the yearnings for a more ordered and appealing world of sound which lifted him from a multitude of distractions to write the immortal score. There are in every human being reserves of will power that can be tapped in interest of utilized time. This is the exact meaning of the beatitude "Blessed are those who hunger and thirst for

righteousness." When appetite for worthy achievement demands satisfaction, time becomes a slave instead of a tyrant.

In companionship there is a resource for time management. A person can get an education quite apart from school. The difficulty which keeps most people from pursuing such a course of study is the waste of time which is often associated with solitary effort. A school saves time. A company of scholarly teachers and studious companions in a context of libraries, classrooms, and traditions of learning set the pattern which makes it possible for even the dawdler to graduate in good time. The person who aspires to music will save time by getting a teacher and companions who will expect practice and thereby inspire it. Friends, on the other hand, can also waste one's time. Seneca was plagued by such companions when he wrote, "There is nothing we can properly call our own but our time, yet everybody fools us out of it who has a mind to do it." The great resource of a fellowship that will encourage achievement and stimulate the assiduous use of fleeting moments is another of God's lavish gifts to aid us in our pilgrimage of years.

The greatest resource for living is reserved for that person who completely commits his life to God. There is truth as well as alliteration in the remark: "Reservation is the damnation of consecration." Every human being is a child of God, but many are devoid of the filial attitude which surrounds the affair of day-by-day living with a rainbow of meaning. The conviction that the heavenly Father expects his child to "work the works of God while it is yet today" transforms personality. The boundless presence of eternity pervades each moment with trust, meaning, and a sense of mission. Instead of obligation to save time with its consequent effort, failure, and frustration there is aspiration, which surmounts failure as an eagle rises above the storm. Call the roll of people whose lives gleam like beacon lights across the landscape of human endeavor and they will answer as men possessed. God is not only the source of lives but the resource of our ordered living. The old Grammarian, according to Browning, acknowledged eternity as the final ground of time:

Others mistrust and say, "But time escapes:

Live now or never!"

He said, "What's time? Leave Now for dogs and apes!

Man has Forever!"

PERFORMANCE

A four-point program can perform the magic of translating the sentimental wish into the realized accomplishment. It is as old as humanity and as new as a bright tomorrow morning. It is written into the Law, the Prophets, and the Gospel. Psychologists prescribe it, educators teach it, and the saints of every common human way practice it. To manage time one must begin now, give attention to one thing at a time, persist in the pursuit of the envisaged goals, and yield control to God.

There is no time like this very minute to begin. Today is the tomorrow that was talked of yesterday. There is no accomplishment without a beginning; motivation accelerates with achievement. The future is right now. He who would see Rome, Mecca, or Jerusalem before he dies must begin now. The Chinese have a proverb: "To go around the world one must first get off his own doorstep." They have yet another: "The dawn never comes twice to wake a man." He who would paint must procure the material and begin. He who would write must put his pen to paper. He who would grow rich must enlarge his fortune of pennies until they become nickels and dimes. The road to London town is truly "one foot up and one foot down." The time now spent in fruitless talk and worthless idling can become the growing margin of true significance. Vices become virtues; failures become successes; griefs become joys when we break the strangle hold of old custom and habit to begin a new way of life. The way may be difficult but it is a glorious adventure.

The next step is to do one thing at a time. A one-man band may be a curiosity but it is a poor substitute for a symphony orchestra in which each person does one thing at a time. The haphazard, rushed, scattered, and hectic life results from trying

to give attention to many things at the same time. The intensive person whose life amounts to something mobilizes his powers for one project, then moves on to the next. He may have many ventures in process at the same time, but he arranges them in such fashion that he is able to accomplish each one in order. It is wise to plan a day's required activities in a general way for a sort of guide, but never to attempt myriad items at once. There is the parable of the little mathematical clock which ticked twice a second. With complete nervous exhaustion the little clock held its horrified hands in front of its bewildered face and stopped in complete frustration when it discovered that it would be ticking 63,072,000 times in a year. The wise old grandfather clock in the hall gave the saving advice, "Take one tick at a time." The power to perform lies in a principle just that simple.

There is no more universal character in *Pilgrim's Progress* than Ready to Halt. There is a time in everyone's attempt to live on a time budget or by a program for time management when it would be simple to scrap the whole thing and live like an oyster. However, "it is better to be Socrates unhappy than an oyster happy." When the temptation to quit becomes too alluring, then one must put cotton in his ears, lash himself to the mast, and sail like Ulysses past the Sirens. There are times in life when sheer grit, determination, and perseverance are the most worthy attributes.

Finally the end can be realized by giving up and letting God take over. This is not contradictory to intelligent planning and persistent action. It is rather the only way that these can be fulfilled. It is the practice of complete and absolute devotion to God, the source of all human good. The great musician plays his best only when the music plays him. The saint is truly saintly only when goodness is fulfilled in his attitudes. The skillful ball player makes the master stroke when the game controls his swing. Man lives in such a way that he redeems time only when he can say with Paul, "It is no longer I who live, but Christ who lives in me."

9

WITHIN MY
EARTHLY TEMPLE

Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and pelf.
From much corroding care I should be free
If once I could determine which is me.

—EDWARD SANFORD MARTIN

In Arthur Miller's play, *Death of a Salesman*, a neighbor says of Willie Lohman, "He didn't know who he was." Willie had this problem in common with many people. Consciously or unconsciously a person is forever asking, "Who am I?" The answer is far from simple, for the human personality is amazingly complex. A person thinks of himself in many different roles, since life involves a vast range of activities and an ever-changing series of adjustments. In times of less mobility and in more traditional cultures a person pretty well knew his place. Today the role and status of a person are beset with ambiguities. He moves in and out of many groups and finds himself variously regarded. His integrity as a person depends on his ability to recognize and accept himself. The art of life is an effort to find a satisfactory answer to the question: "Who am I?"

NAMES

A name is a means of identification for oneself as well as for other people. When a man says, "I am John Jones," he tells many things about himself. The name goes with him when he moves from place to place. It provides him with certain status before the law, since he was registered in a birth certificate and must check out with a death certificate. The name identifies his property and enables him to transact business. It identifies his ancestry. By implication it places him in a family, a nation, a culture, and a race. All these identities have an important bearing on how he thinks of himself. They help him find out who he is. These facts help him understand why he is regarded as he is by other people. His name is a symbol of his status. He knows from experience what he can expect from many people he will meet in the future. John Jones will be estimated in a certain way on account of the meanings attached to the name by virtue of its implications.

VOCATION

A vocation tends to identify a person. A man is thought of and thinks of himself as a lawyer, a teacher, an engineer, a craftsman, a businessman, a doctor, or a farmer. He is so classified in his community clubs and associations. In his own field the classification of his work is much more refined. He is known for his specialty as a patent attorney, or a heart specialist, a sixth vice-president of a certain bank, or a salesman for the tube division of a certain steel company located at Podunk City near Utopia. Any person who fills out a form for his income tax or a passport must give his occupation. The first question in an attempt to identify a man is likely to be: "What does he do?" In consequence, a person tends to develop a sense of pride in his work. His advancement, security, and standing depend on his reputation with reference to vocational achievement. An emotional quality attaches itself to a person's conception of his vocation. His prestige and sense of well-being depend on his perform-

ance. Anything which threatens or enhances his social standing is near to his heart. The remarks or glances of his associates at work or the attitudes of his family and close friends spur him on. Next to his name is his vocation. Even names are often derivatives of careers. Smith was derived from an occupation as were Ford, Tanner, Farmer, Driver, and Proctor.

ASSOCIATIONS

The groups to which a person belongs tend to identify him. A person thinks of himself as a Republican or a Democrat, a Harvard man, or a Sigma Chi, a union man or a member of management, an urbanite or a country boy. These associations range from casual to very precious. The sense of belonging may be sufficiently intense that a person would prefer death to exclusion from the group. Personal pride and security are mingled with the fellowship. The power of excommunication is illustrative of the terror involved in the loss of a sense of belonging. The combined sense of estrangement from God and exclusion from the community is enough to bring the errant member to complete desolation. Fear of the loss of love is one of the great motivational forces in human affairs. *Escape from Freedom*, by Erich Fromm and *The Lonely Crowd*, by David Riesman elaborate the nature and strength of this psychological attitude in our age. The joy of belonging to a cherished community is the positive side of the relationship between the individual and the group. A person locates himself, in part, by his group relationships.

The inner life of a person may be complicated by his group relations. In childhood he may have learned to be one kind of person with his family and a different kind of person with his schoolmates. In adulthood he continues the art of playing a different role in the several groups to which he belongs or hopes to belong. This may provide range and versatility for his personality if the disparities are not too contradictory. Tensions may develop when one's conception of himself in one role conflicts sharply with his conception of himself in another role. The guilt feelings which plagued him as a boy, when he was buying fellowship from

his gang at the expense of his family standards, may return to him with a vengeance in adult life as he lowers his standards in order to join into some group of "good fellows." Conflicts arise in ways that have no bearing on morals. He may find his values ridiculed in some group he is hoping to enter. His desire to belong may tempt him to join in the ridicule even though it is a form of self-flagellation. Ensuing conflicts may make him feel like a traitor to his own standards which are identified with other groups. Instead of finding himself, he is confused by his various selves. He plays the hypocrite even though he despises himself for doing so.

PHYSICAL CHARACTERISTICS

A person thinks of himself as male or female, old or young, ailing or healthy. He feels strong or weak, vigorous or quiescent. He identifies himself as attractive or unattractive with considerable emotional content in certain situations involving pride or humiliation. He may vacillate between "the ugly duckling" and "the beautiful swan" with a resulting conflict of identities depending on how he is regarded. All these physical characteristics carry some emotional tone. If his ego structure is weak, he may suffer considerable anguish. The beautiful girl disfigured in an accident may find self-acceptance difficult at a new level. A person may wage futile warfare against advancing years, and retirement may be a symbol of massive defeat. One clever lecturer described the crises of life in terms of the shock which comes to the boy who finds out he cannot run as fast as his playmates and the greater shock when he finds out he cannot run as fast as he formerly did. But the greatest reverse comes when he discovers that he can no longer run at all.

TEMPERAMENT

Self-realization involves a sort of private autobiography. A person comes to think of himself as optimistic or pessimistic, cheerful or gloomy, realistic or visionary, heroic or cowardly,

tough-minded or tender-minded, as his personality is defined for him by the reconciliation of his inner images with the attitudes displayed toward him by other people. He comes to recognize himself as hot-tempered or patient, permissive or exacting. His self-conception may be at sharp variance with the facts as observed by his fellows. As T. V. Smith points out: "No man is an S.O.B. to himself." He may be unhappy with himself, but he must come to terms or disintegrate. As he rationalizes himself into more favorable light, he may widen the gap between his conception of himself and the conceptions which other people entertain with reference to him. Experience tends to correct the discrepancy. A persistent grouch who thinks of himself as cheerful but quiet is likely to notice that even the dogs run and hide as he approaches. The whining girl is forced to ask why she is avoided. Only an elaborate self-deceit can protect one from feeling the tension between inner image and outer appearance.

Temperament factors rank second only to character in influencing popularity with persons who are long-time acquaintances. Since social status is important for a sense of well-being, it is highly desirable for one to give attention to moods and emotional reactions as he attempts to manage his personality. Even though patterns of temperament form early, they can be modified. A stormy person can bring his attitudes under control by finding socially acceptable channels of expression which will relieve his emotional charge. The sourpuss can modify his reactions by a process of emotional discipline which redirects his interests toward the more positive aspects of his experiences. The wallflower can change her condition by devoting herself to other persons who are apparently lonely. The inner images and personality goals of a person have a significant bearing on his total personality. The management of one's life is, therefore, the management of the way one thinks of himself. "As a man thinketh in his heart, so is he." By intelligent and deliberate intention a person can become a more autonomous individual rather than a mere collection of partial people.

TASTES

Likes and dislikes mark a person. Interests become structured into habits of taste and patterns of behavior. Conflicting interests may increase one's inner problems by pulling him in contradictory directions. The personal interior may become an encounter between the saint and the sinner, the playboy and the responsible father, the adventurer and the conservative. When such diversity is held in balance, the warfare can enhance the richness of personality. Oliver Wendell Holmes could remark with admirable candor as he emerged from a very light musical comedy, "Thank God I am also low-minded." When the inner tumult gets out of hand, however, one's integrity can be seriously threatened. A man cannot play the role of a philandering lady-killer and a devoted, faithful husband at the same time. Even if he can succeed in a program of deceit for a time, he must pay the price in loss of personal integrity. A woman cannot devote all her time to a career and all her time to her family simultaneously. Disparate interests can be one's undoing. The Lord spoke for the inner life as well as the outer when he said, "No man can serve two masters." Singleness of purpose, giving emphasis to a major goal which subordinates all minor goals, is the path to inner peace and outer integrity. The person who discovers what he really prefers in a comprehensive manner has taken a substantial step toward finding out who he really is.

PERSONAL HISTORY

Life creates an accumulative record, and every experience makes one a somewhat different person. A traumatic encounter may leave an indelible mark on one's emotional life just as surely as an accident can leave its physical scars or handicaps. Achievements can be of sufficient importance in one's own eyes to leave an abiding configuration of self-regard. A war record, for example, may influence one's self-estimate in a substantial fashion. The person who has held a high office is never quite the same. Harry Truman will always be a past president no matter where

he goes or what he does. A rare person may conceal his Φ BK key, but he will wear it on his inner vest. The person who has a criminal record will always have it even though he tries to forget. Past experiences can develop conflicts if they involve contradiction. The memory of pride in some honored achievement may fight with the memory of humiliation in some failure or defeat. A person vacillates in identification with one and the other as he seeks to locate himself.

The art of life is a quest for inner unity which brings the welter of events and experiences into dynamic balance. The lad is friendly with the man he can become while the man of advancing years keeps on good terms with the boy he once was. He learns to forgive the sins and failures without assuming an inner pose of excessive pride in his achievements. The contradictions are compromised into an acceptable pattern. The result is growth in meaning and a tendency toward an integrated and mature personality.

GOALS

David Starr Jordan was fond of telling his students, "All the world stands aside for the man who knows where he is going." Problems arise when a person tries to go in two directions at the same time. Promising careers are wrecked by contradictory goals. The old fable of the donkey between two bales of hay is derived from the ambivalent nature of the goals toward which a person strives. Unable to decide between the inviting alternatives, the donkey starved. In actual life the goals may be many instead of merely two. The claims of adventure and security, of dominance and subordination, of autonomy and community, clamor for undivided attention. The generalized goals of love, power, wealth, prestige, and escape crowd into the daydreams which order a course of action and a sense of direction. Ambivalent response weakens achievement and creates inner conflicts of uncertainty. The person who attempts to become a dictator and a saint at the same time is apt to realize substantial disappointment. Yet the youth is common who sets forth toward Babylon and Jerusalem

at the same time, even though he is located between them.

Kierkegaard offered the profound psychological insight that "To be pure in heart is to will one thing." Charles Morgan wrote *Flashing Stream* as an insight into singleness of purpose with an interesting comment on its priority for human living. He chose a disciplined research mathematician as his leading character. The motive of national survival in wartime intensified his purpose and stimulated feverish activity. Threats of economic catastrophe and loss of love could not dissuade him. He pursued his labors with no hope of reward or recognition, for a single inner purpose possessed him. Such notable characters in history as Jeremiah, Phidias, Augustus Caesar, and St. Francis of Assisi were exemplified by singleness of purpose. Abraham Lincoln groped his way through the lonely night in the White House to a comprehensive and clear purpose—to save the Union. Jesus told his disciples to "seek first the kingdom of God"—then set them the example which stands at the center of history as a stark but triumphant cross.

INTEGRITY

Carl Sandburg accurately describes the predicament of inevitable inner conflicts and contradictory interests in his poem "Wilderness."

There is a wolf in me . . . fangs pointed for tearing gashes
 . . . a red tongue for raw meat . . . and the hot lapping
of blood—I keep this wolf because the wilderness gave it
to me and the wilderness will not let it go.

There is a fox in me . . . a silver-gray fox . . . I sniff and
guess . . . I pick things out of the wind and air . . . I nose
in the dark night and take sleepers and eat them and hide
the feathers . . . I circle and loop and double-cross.

There is a hog in me . . . a snout and a belly . . . a ma-
chinery for eating and grunting . . . a machinery for

sleeping satisfied in the sun—I got this too from the wilderness and the wilderness will not let it go.

There is a fish in me . . . I know I came from salt-blue water-gates . . . I scurried with shoals of herring . . . I blew waterspouts with porpoises . . . before land was . . . before the water went down . . . before Noah . . . before the first chapter of Genesis.

There is a baboon in me . . . clambering-clawed . . . dog-faced . . . yawping a galoot's hunger . . . hairy under the armpits . . . here are the hawk-eyed hankering men . . . here are the blonde and blue-eyed women . . . here they hide curled asleep waiting . . . ready to snarl and kill . . . ready to sing and give milk . . . waiting—I keep the baboon because the wilderness says so.

There is an eagle in me and a mockingbird . . . and the eagle flies among the Rocky Mountains of my dreams and fights among the Sierra crags of what I want . . . and the mockingbird warbles in the early forenoon before the dew is gone, warbles in the underbrush of my Chattanooga of hope, gushes over the blue Ozark foothills of my wishes—And I got the eagle and the mockingbird from the wilderness.

O, I got a zoo, I got a menagerie, inside inside my ribs, under my bony head, under my red-valve heart—and I got something else: it is a man-child heart, a woman-child heart: it is a father and mother and lover: it came from God-Knows-Where: it is going to God-Knows-Where—For I am the keeper of the zoo: I say yes and no: I sing and kill and work: I am a pal of the world: I came from the wilderness.¹

¹"Wilderness" from *Cornhuskers* by Carl Sandburg. Copyright 1918 by Holt, Rinehart and Winston, Inc. Copyright 1946 by Carl Sandburg. Reprinted by permission of the publisher, Holt, Rinehart and Winston.

The clear recognition of the fact that each person is a crowd of differing persons brings the thoughtful pilgrim to the beginning of his journey toward the celestial city of integrity. With vision of his goal and knowledge of his obstreperous nature he can set forth in humility. The achievement of absolute integrity is a receding goal which nobody can attain. It is approachable but not to be possessed. The very nature of life precludes a complete unity of personality.

Courage to accept oneself as a collection of personalities bound together with a name, a body, a personal history, a structure of habits, attitudes, and characteristics is an impressive beginning, but nothing more. Complacency at this point means a lifetime of scattered muddling. Deliberate living requires discipline of mind and discipline of emotions to bring about some fair degree of personal unity. Of these two, one has a good opportunity for mental control. He must resolve to think truth about himself as nearly as he can in order that he can give some sensible pattern to his nature. To overestimate one's power and position brings on Promethean tragedy. To underrate oneself limits achievement and prevents self-realization. Anxiety tracks the footsteps of the person who cannot arrive at an approximation of his own personality resources.

Four questions directed at oneself may prove useful in attempting a reasonable formulation of procedure toward a worthy and integrated personality.

1. What sort of person am I?
2. What sort of person do I really wish to become?
3. What can I do about it?
4. What is the first step?

The first question is as old as reflective thought. "Know thyself" was inscribed above the temple of Apollo at Delphi. Nobody can know himself fully, but anybody can improve his insight by courageously facing the issue. He can identify some of his dominant interests and clarify some of his purposes. He can uncover some of his conflicts and contradictions. He can trace a rough

profile of his tastes, his courage, his ability, his appearance, his position, and his tendencies. This rough profile can be somewhat refined by the many tests available, if interest in self-improvement is sufficient to warrant the effort required to visit a testing center. The tests themselves yield only approximations, but they are educated approximations which provide some conception of what one has to work on.

The second question is much more difficult to evaluate. The plural nature of the inner life brings on confusion and ambivalence. The man who yearns for a secure position and a happy home may, at the same time, dream of adventure in the jungles of Africa. The girl who longs for her own home and children may cherish a consuming desire for a career, unimpeded by family responsibilities. The person who escapes such obvious contradictions may shift interests as he goes along. When he has partially achieved his goal, he may lose interest in it to the extent that he regrets the effort and the investment of time which were necessary to bring it into range. One night Ty Cobb confessed to a friend that his major regret was his failure to enter medicine even though he had become number one in professional baseball. Personality management requires that a person search for the dominant and persistent goal in order that he can resourcefully struggle to keep his conflicting interests compromised and subordinated sufficiently to allow major attention to the achievement of his "pearl of great price."

The third question involves a plan of action. When Albert Schweitzer hit upon the goal of redemptive service in Africa and a quest for deeper meaning in life, he set himself to the procedures necessary for success. His plan required the co-ordination of many factors such as funds, place, interest of other people, a medical education added to his philosophy and theology, the sacrifice of his previous careers in music and academics, the recruitment of a staff, permission from the responsible governments, and many other arrangements. Once he had decided to invest his life in Africa as a one-man attempt at atonement for

the exploitation perpetrated by Europe on that continent, he began the plan of action which required a multitude of decisions, arrangements, and procedures. A dominant idea is inseparable from a plan of action. Until a person begins to organize his activities toward a projected goal, he merely daydreams in the midst of his several personalities. A creative and disciplined imagination can visualize the program, but step-by-step experimentation provides the only means to achievement. The goal is modified to fit the possibilities and the program is modified to achieve the goal. The process continues throughout a lifetime. Dr. Schweitzer is still in the midst of an African experiment, still struggling toward the goals dimly envisioned in his early manhood.

Once a person has committed himself to a plan of action he must give attention to priorities. The power of a compelling idea is released as the clarified goal and the visualized plan are encouraged by the initial steps. Incentives grow as one undertakes the journey. It is heartening to see a disorganized college student bring his life into more ordered integrity as he discovers who he is and what he wishes to become. His random actions begin to show purpose; his grades improve; his interests deepen. Instead of impulse against impulse, he becomes an illustration of creative co-ordination of means and ends. Boundless enthusiasm for the next step overcomes the usual weariness and boredom derived from conflicts. Life has meaning for the person who knows where he is going and is already on his way with a plan in mind and a sense of achievement in his heart. The integrated personality is the heritage of a person who is going somewhere.

Beyond the merely human quest for personal integrity there is the massive existential fact that each person is a child of God. The person who can accept the fact with his "whole heart, his whole soul, his whole strength, and his whole mind" by an all-out love of God has the ultimate ground for integrity in the gift of divine love. After a lifetime of struggle with inner conflicts and outer obstacles Rudyard Kipling was brought down with a major illness. As he lay on his hospital bed a kind attendant said, "Is

there anything you want?" Kipling answered, "I want my heavenly Father." The final integrity of man depends on his filial devotion to God who is creator, sustainer, and redeemer. Elizabeth Barrett Browning captured this insight with her words

Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness flowed around our
incompleteness,—

Round our restlessness, his rest.

BLUNDERING
INTO BLISS

Tennyson may have been partially right when he said marriages are made in heaven, but they happen on earth. If we attribute to heaven the childhood experiences, the adolescent daydreams, the inner image of what a mate should be, and the circumstances that bring two people to the altar, then, truly, marriages are made in heaven. All of the factors mentioned above, however, are subject to management. They cannot be controlled, but they can be influenced. The very fact that young people spend an amazing amount of time and energy selecting a mate, or being selected, proves the point. Adults, unfortunately, spend a disproportionate amount of time and emotional energy reviewing their earlier decisions. The tragedy of a high divorce rate is matched by the greater tragedy of the emotional instability which it indicates.

The script writers, composers, artists, playwrights, poets, novelists, and entertainers spend most of their effort on romantic love which finds its satisfaction in marriage. It has become trite to mention the fact that life really gets down to the business of happiness when the wedding is over; that marriage is the beginning rather than the end of romantic love. The learned pundits have rolled up their sleeves, sat down at their typewriters or reached for their pens, and have gone to work on the family. Some of them say the institution is "outmoded." Others deplore the

trends of our times. Useful proposals for improved functioning have enriched our family living as a result of scientific studies dealing with this crucial problem of our culture. To all these facts there is one conclusion: marriage and family living need improvement. Intelligence and good will devoted to that consideration will help the matter considerably.

The same six-point basis for management of life in other areas provides the structure for diagnosis and prescription in the area of marriage. Inventory, analysis, vision, procedure, resources, and performance, as applied to our potential marital happiness, are the concerns of every person who hopes to examine his life and make it more effective.

It is always a sort of shock when an information blank asks one's marital status. To answer "married," "single," "divorced," "widowed," or "living separately" does not answer the deeper human question. Fortunately the person who prepared the blank makes no such deeper demand. For one's own purpose, however, the question is important. The sense of infinite heartbreak, loneliness, and disappointment that sometimes goes into the little word "single" could be the theme for a mighty tragic drama. The word "married" may be a symbol of either untold bliss or pain that is well-nigh unbearable. "Divorced" could signify release from some intolerable situation, but it more often means failure, regret, and complicated misery. The person who writes "widowed" tells the story of separation and the valley of shadows with the long slow trail that leads out to the plains of peace for those who have sturdy feet, a stout heart, and the help of God. "Living separately" is also a confession of failure. What one writes on an information sheet is a heart throb as well as an objective answer.

Before a person can truly take stock of his success in marriage, he must have the function of marriage and the family rather clearly in mind. There can be no measurement without a measuring rod of purpose. Marriage is increasingly a question of companionship. The economic function of agrarian days has largely disappeared. In some respects today there is little or no economic advantage. Some wit has improvised on the old maxim,

“Two can live as cheaply as one” by adding “Two men can live as cheaply as one woman.” The family, however, is the ideal place for rearing children. It is not only the ideal biological context, but it also provides the best atmosphere for personality development. The home is still the world’s most influential educational institution in spite of repeated efforts to consign the responsibility to the schools and churches. A happy home is an island of security in a precarious world. The conditions for integrated personalities are more nearly perfect in a happy family than anywhere else. The sense of “we-ness” which holds the world together operates as a sort of nucleation when a marriage is happy, and little children can grow up in a climate of love. The question before the manager of his life is, “How successfully am I realizing these purposes?”

The selection of a life partner is important business. Only the naive or the deluded believe it to be a simple intellectual process. It has emotional overtones that are deep beneath our conscious control. The selection involves one of the most powerful and consuming drives in human nature—the sex impulse. The mystery of romance surrounds the courtship prelude. Social traditions and customs which lie deep in the history of a culture bear on the way in which people plight their troth. By the very nature of the case, the participants in the drama have no experience. Marriage is the glorious adventure.

The question most frequently asked by thousands of college students in a recent survey was, “How am I doing?” With respect to marriage this raises the question that tells one just how much potential marital success he has to manage. The qualities that make persons attractive to one another have been studied by many psychologists. Professor Ernest Ligon asked a large number of students to list the qualities in their best friends which were most appealing. The four which occurred most frequently in the answers were intelligence, physical attractiveness, temperament, and character. Interestingly enough, “Physical attractiveness was mentioned least frequently of the four. For each mention of physical attractiveness, intelligence occurred twice,

temperament five times, and character eight times.”¹ This would confirm the proposition that management is possible, inasmuch as character and temperament can definitely be modified by conscious effort.

The quality and amount of character, temperament, intelligence, and physical attractiveness constitute a portion of the capital which one has to invest in marriage. But the use which one makes of what he has is vastly more significant than the amount. Character is a cluster word that includes many of the traits involved in the conduct of life. The stability of the home depends on it. Similarly the dependability of a husband or wife, and the integrity of personality are all indicated by this compound term. Moral rectitude and a sense of honor are both written here. Altruism and self-realization are aspects of this quality. Temperament includes such general considerations as cheerfulness, optimism, self-control, expression of affection, and similar personality patterns. Intelligence, while largely hereditary, is subject to deliberate management since even a very little capital can produce startling results. Practically everyone has enough intelligence to change the world for the better if he only had the ability to use his intelligence well.

One still has this capital to manage when the life investment has already been made at the altar. The success of the venture depends, in part, upon the continuous supervision of the qualities which make one a worthy partner. The person who never marries still has this potential to use for human betterment in a myriad other ways. Friendship, family loyalties, love, and devotion to worthy causes are compensatory uses. Some of the greatest human benefactors are those whose love, which might have been lavished on a family, has been invested in some wider enterprise of teaching, healing, preaching, or otherwise serving mankind. Those who have enjoyed the bliss of a happy home, but know the pain of separation, still have the high responsibility of management for the good of the world, their neighbors, and their own happiness.

¹Ligon, *op. cit.*, p. 101.

When the vows are spoken and the family is already a going concern, there is need for still more self-inventory. One must question himself concerning his competence as a homemaker. It is much easier to blame a husband or a wife than it is to review one's *own* performance in the partnership. A self-rating scale would ask, "How effective am I as a companion?" Since the deep love yearning of the human soul is involved in the answer, there is no consideration more vital. The giving and receiving of affection, together with the whole-souled sharing of experience, are the values most precious not only in marriage but in the world.

A second question, "How good am I as a household manager?" is partly economic in nature. The ability to organize food, furniture, house, time, and budget in such a way as to promote family happiness and welfare is a rare gift. Home economics, broadly defined, is one of the essential studies of man. Husbands are just as deeply involved in this matter as are their wives, even though there is some difference in their respective roles. The ability to earn, save, budget, and plan is basic. It takes a highly versatile nature to make the most of the complicated business of homemaking.

Question number three, "How can I rate myself as a parent?" may be embarrassing. The responsibility of life entrusted to one's supervision is appalling in magnitude. The parent who can love without coddling, nurture without domination, guide without coercing, develop without forcing, inspire, encourage, and set a good example is rare. Yet everyone who has a child must face up to this tremendous demand.

The homemaker is also the public relations officer for the family. The gossiping mother makes life unpleasant for the family as well as for herself. The father who misbehaves casts an unfortunate reflection on the ones closest to him. The strength of the family is mutuality. The person who has the abilities to serve both as a team member and as an individual has the greatest contribution to make to the home. The social influence of a successful marriage and a happy family prompted the good Lord to

teach us to think of ourselves and conduct our lives as the great family of one heavenly Father.

ANALYSIS

Analysis of one's marital situation involves an overview of the problems that need solution rather than an attempt to understand marriage by looking at it one fragment at a time. Certain recurrent problems seem to be more or less characteristic of all marital difficulties. The success or failure of marriage depends on the ability of the partners to solve these problems.

By all odds, emotional maladjustment is the number one problem. Egocentricity on the part of husband, wife, or both is the most common cause for unhappiness and divorce. The effort of one mate to regard the other as an instrument for personal satisfaction is inimical to happiness. Strangely enough the egocentric invariably blames the mate. Marriage is the most complete mutuality known for two personalities. The Scripture says, "The two shall become one." Such complete integration of divergent personality is impossible when either person fails to transcend his own ego. Unhappiness results for both since the egocentric cannot be happy unless the mate fits a preconceived pattern of expectation. The mate is unhappy because there is no free interaction of personalities. Persons can live together all their lives without a genuine marriage of mind, soul, and body. One old Scandinavian lumberman of the Northwest lost his wife after forty-eight years of marriage. The next day he was back at work whistling merrily. A fellow laborer asked how he could whistle when he had been bereft so recently. "I never did like her," was the answer.

The second most common difficulty is money. When asked if the grounds for their disagreement was "incompatibility" a young wife replied, "Just the first two syllables." The habits of handling money are important to wedded bliss. The girl whose family regarded money on a communal basis finds her husband, whose

background has disposed him to strict budgeting and allowances, an objectionable penny pincher. The problem is by no means confined to the poor. Wives of rich men are often required to wheedle money enough to pay the servants, and husbands of rich wives are sometimes reduced to the economic status of an employee. The horror of the first of the month, with its flood of bills, is the nemesis of the young couple attempting to make a home.

Sexual maladjustment, with its ramifications of infidelity and jealousy, is the third most frequent trouble area. There are few problems of sexual maladjustment on the purely physical level which cannot be cured by competent medical advice. The subtler psychological difficulties do not yield easily to treatment. The person who allows jealousy to destroy the joy of complete abandon to intimacy with a mate is on the matrimonial shoals. Unfaithfulness in a mate may or may not be grounds for divorce. Hosea believed that a loving heart could follow a dear one in a yearning effort to redeem. The couple which does not keep inviolate those marriage vows which say, "Will you cleave to her, and to her only, as long as you both shall live?" is bound for heartbreak and sorrow. Extramarital love affairs are the enemy of the home, the thieves of mental peace, and the ruin of successful careers. The best time to stop them is before they begin. If they have already started, they must stop right now.

The fourth conflict area pertains to children. Often one of the pair wants them and the other does not. They differ in methods of rearing the young. One parent tries to get an alliance with the children as a weapon against the mate. Or the added responsibility of children may take the joy away from former pursuits, and the result is blame placed on one another. One parent shows great favoritism to one of the children to the resentment of the other parent. The little child who could bring the greatest gift of peace to the home becomes a source of strife. Self-examination on the part of a parent to discover unwholesome attitudes with reference to children may greatly enrich the home.

The hackneyed mother-in-law jokes have some basis in fact. An important aspect of happy marriage is the adjustment of "your family" and "my family" differences. Courageous determination for the couple to live their own lives as a new family, but with no resentment or invidious comparisons against the family of one's mate, can scarcely be overemphasized. No wise man will ever spend his time speaking disparagingly of his wife's family. A wife must abide by the same rule. Meddling parents may be a problem which requires action, but "for better or for worse" means accepting them the way they are and adjusting as creatively as possible to the actual situation.

In human nature there are contradictory emotions of love and hatred. Couples who do not recognize this conflict may be misled into unnecessary guilt feelings or needless aggressions against the mate. Every person develops some resentment against a wife or husband along with the overpowering love. When this blazes forth in bursts of anger, words are spoken which may relieve the speaker, but sometimes deeply wound the feelings of one's life partner. The good manager will find other ways of working off tensions than by storming around the house. A good argument may clear the air but denunciation deepens resentment and leads to tragedy. The smoldering hatred that burns inside may be even more damaging to a happy home.

Religion, which places the rainbow of divinity above the marriage of God's children, sometimes becomes the cause of bitter conflict. Difference in religious sectarian loyalties need not destroy a happy marriage. The only fair basis for happiness, however, is a mutual respect for the religious beliefs and practices of one another. It is unfortunate that a few religious bodies make unreasonable demand on their members by requiring the parent to pledge in advance the sectarian loyalty of an unborn child. This is a requirement which violates fair play with reference to other religious bodies, and asks a parent to give away something that belongs only to the child and God. Forbearance and creative integration, however, can overcome even this obstacle.

VISION AND PURPOSE

There is no more beautiful and significant achievement than a happy home. Couples who walk down the way of life in blessed communion share something far more deeply interfused than can appear in any other earthly fellowship. They come to be literally one flesh. When true love ordains, the remark that hurts a man's wife hurts him even more deeply than if it were directed against his own person. The wife finds more joy in that accomplishment or honor which comes to her husband than if it had come to her. Earth knows no greater bliss than the happy marriage of two persons. Joys are heightened because "two hearts that beat as one" are quickened. Bright landscapes are lovelier when four eyes share in appreciation. The security of blended love is the most soul-satisfying of human experience. No wonder Sara Teasdale wrote:

If I can bear your love like a lamp before me
When I go down the long, long road of darkness,
I shall not fear the everlasting shadow, or cry in terror.
If I can find God, then I shall find him;
If none can find him, then I shall sleep soundly
Knowing how well on earth your love sufficed me—
A light in darkness.²

For several years it has been the custom in a Detroit church to conclude the Festival of the Christian Home with a golden wedding. A couple married for fifty years is selected from the membership to repeat the wedding vows. The wedding attendants are children, grandchildren, great-grandchildren, and other golden wedding couples. Young people cherish the service because of the inspiration that comes from many golden-wedding couples from various faiths and backgrounds who march down the aisle side by side.

²"The Lamp" from *Love Songs* by Sara Teasdale, copyright 1917 by The Macmillan Company and renewed 1945 by Mamie T. Wheless. Used by permission of the publishers.

Marriage can succeed gloriously. The tendency to emphasize failure has given a defeatist attitude to many persons who could serve happiness and civilization by making the hearthside an altar, the table a sacrament, and the marriage a demonstration of blended meaning. This is not platitudinous moralizing. It is an invitation to every person to catch the vision of what life could be when managed. Martin Luther said: "God has set the type of marriage everywhere throughout the creation.—Each creature seeks its perfection in another.—The very heavens and earth picture it to us."

PROGRAM

A seven-point program for a happy and successful marriage includes commitment, sharing, growth, celebration, enrichment, appreciation, and submission. This program is no panacea or bag of tricks. It is a practical approach to wedded bliss available to every husband and wife who will make an honest effort at achievement in the business of marriage management. There are no substitutes for good will, common sense, loyalty, and love. This program is designed to give these springs of action channels of expression.

Marriage is life commitment. To embark on the sea of matrimony means a complete venture. The wedding vow reads, "as long as you both shall live." The parson who changed it to read, "as long as you both shall love" took a shallow and unworthy view of life's greatest voyage. It is a great error to jump overboard at the first squall. Marriage is more than a contract that can be dissolved at will. It is a life partnership into which a person enters with complete abandon and with no reservation. "What God has joined together let not man put asunder." The person who wants a divorce because there is no longer the romantic ecstasy of the honeymoon has a false conception of marriage. The committed life finds a way to a deeper and more abiding kind of love.

The second point is sharing but the sharing should not be on a fifty-fifty basis. The sure way to ruin a marriage is to go half-

way and no more. The man who is worthy of a good wife will go all the way occasionally in an effort to correct a misunderstanding. He will not only admit his wife is right, but he will confess that he is wrong. The wife who does not go all out to humor her husband, who, on occasion, needs to be treated with parental love that forgives all and seeks the best, can never know the height of bliss. Hard bargains do not belong in marriage. For marriage to succeed each must go about eighty per cent of the way. This will add up to one hundred sixty per cent, which is right for a successful home.

The third point of procedure is growth. Both parties must grow emotionally and spiritually in wedlock. This is the only way that lives can be identified. Marriage does not take place all at once. It is a process of development which may require many years. About five to ten years of married love and mutual sharing is a minimum for two lives to intertwine adequately in such a way that the hurt of one is the hurt of both and the help of one is the help of both.

Cultivation is essential to growth. This means the weeds must be kept down and the soil maintained in good condition; there can be no undue jealousy and no extra affairs with other men and women if the conditions are to be optimum. Money quarrels are quite forbidden. There may be agreement, adjustment, patience, and courage to win the erring mate to the point of view that is objectively right, but squabbling about money retards the growth of an organic union. Irritations must be kept at a minimum. If buttons off the favorite shirt is the minor complaint, the wise wife will sew them on. If reading the morning paper at breakfast annoys his wife, the wise husband will forego the luxury until some more opportune time. Tongues must be guarded. Words must not be uttered that will wound so deeply that tears of regret can never mollify the hurt. Responsibility for the children must be shared. It is not fair for the mother to do all the counseling and correcting, and the father to have all the fun with the children. Neither is it fair to save up all correction and turn it over to the father when he comes home from work. One parent

should never speak ill of the other to the children. Nor should there be any competition for the child's affection. Boredom must be at all costs avoided. The sure way to destroy the growth of mutual love is to lose the cheerful zest and the divine surprise that finds interest in everything and delight in each other's presence. The wife who only scolds when her husband brings her a gift of love deserves to find marriage dull. If the conditions are kept favorable, God will grant the gift of true marriage.

Celebration is the fourth point to note. Anniversaries are occasions and should be celebrated. The rituals of marriage are more vital than even women realize. The gift at Christmas or on a birthday should be both sensible and sentimental. Lavish love is vastly more important than the lavish gift. The one who selects and gives the gift deepens his ardor by the ritual of getting and giving. It is literally true that to give is better than to receive. Little surprises deepen the affection of both the one who plans and the one who is surprised. Meals must become a sacrament of love, the hearthside an altar, and the parents who preside in their respective function must be the priests of God. Vacations are memorable in that they provide freedom from other responsibilities and encourage attention to one another. The happy couple knows how to run away together when occasion affords. They fall in love all over again. Growth is both renewal and advance. It is change with purpose, meaning, and a worthy end.

Point five is enrichment. There are tender experiences, dear words, amusing incidents, precious achievements, and symbolic objects that cluster around the deep rich significance of that word called "home." An example of such endearment came from the author's son when he was eight years old. At breakfast one Sunday morning, when I was preaching at our church, the sermon weighed heavily on my mind. I was somewhat preoccupied. Glen said, "Daddy, what are you thinking about?" I told him I was pondering my sermon. "I always say a prayer," he said, "when you get up to preach." I was deeply touched by the devotion and interest of my little lad. I was so self-concerned that tears came into my eyes and kept me from noticing the

mischievous twinkle in his. I said, "Bless your dear heart, what do you say?" He answered, "Now I lay me down to sleep." Now that he is a young physician, this vignette of joy is an apple of gold in the silver vessel of memory.

Appreciation and gratitude hold the sixth place in the happy marriage program. An old Vermont farmer once said, "My wife has been so good and fine all these years that there are times when I can scarcely keep from telling her about it." If he had not so obviously appreciated his wife, his reserve would have made him deserve to lose her. The wife who thinks her husband is the finest man in the world, and lets him know she feels that way, promotes the growth of happiness. Gratitude is one of the noblest human emotions.

Submission of important differences to some competent and impartial third party is the final point. When two persons reach an impasse, the only solution is a righteous and wise counselor. Those who recognize the loving care of their heavenly Father have only to look to him for help at any time. God knows the nature of petty human quarrels. He knows how completely people are misunderstood. He never reveals the secrets shared with him to entertain his wife, illustrate his lectures, or enrich his new book. He will always listen. His voice is "still and small" but insistent.

There are times, however, when even God needs the help of some good counselor, psychiatrist, pastor, or friend to help him resolve human conflicts. Angelo Patri has an interesting clinic in which he requires couples who differ to act out their disputes on a little stage. Later they are required to see the same quarrel reproduced by other actors. The results are very rewarding. The person who gets an objective view of his difference usually finds a way to resolve the conflict. When couples consult him, one counselor makes it a practice to talk first to one, then to the other, and then to both parties. Many deep animosities can be eradicated when the couple will face the true nature of their conflict in terms of a problem to solve rather than an opportunity

to blame one another. Humility, patience, kindness, and a worshipful attitude will aid in the solution of almost any human problem.

RESOURCES

There are many resources available for those who would manage life in such a way as to make their marriage completely successful, and enable them to say of their wedding, "That day I blundered into bliss." The most unfailing resource is the basic dependability of human beings. There is a sort of orderliness about every human life. Some persons can be trusted to arrive on time, others to arrive late. Some are forever tidy, others untidy, but there is pattern in the behavior of either. The characteristic behavior of one's wedded companion enables a person to know fairly well what to expect, and therefore aids in adjustment to difficulty. Experience in dealing with problems which inevitably arise gives skill in solution.

There is forever the resource of loyal love which can overcome the most insurmountable obstacles. "Love will find a way" is more than a maxim. In making a happy home, a loving heart is worth a whole library full of guidebooks. Intelligence is a great aid when directed to the issues of life. The mind that inquires not only gains information but develops new sources of interest and can therefore make a great contribution to the sum total of family happiness.

One's family background can be a great help. Persons who come from broken homes have a poorer record of success in marriage than those whose parents lived together successfully. Out of the wisdom gained in childhood come aids to solve the problems of maturity. One can learn from the behavior and attitudes of other couples what he misses in his parents. The attitudes that enhance the joy of other homes are worthy of emulation.

The greatest help, however, in marriage as in anything else, comes from God. The little child who put a small cardboard sign on the door of his home, "God lives in this house," had the right idea. The old Hebrews were required to write upon the door

posts of their houses, "The LORD our God is one Lord; and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might." The church makes the great resource of God's unfailing love available for the enrichment of every home that enters into its world community of love and good will. It is a family of families. It surrounds little children with a sense of God's presence, and teaches the great truths of the Bible. Church families much less frequently run aground on the rocks of divorce. The ship that is piloted by the Lord can weather the gales.

POWER

To be happily single or happily married one must free himself from egocentricity. But everyone is egocentric in more or less degree; and cannot change. Only God can change his children, and even he cannot transform their attitudes unless they yield to him. The noble impulse can gain command in their lives only when the selfish impulse of pretense is overpowered. A life that matters begins within when Christ has entered.

The heroic record of achievement everywhere is truly inspiring. Here is a girl who has never married. Life is half over for her, giving no opportunity to express her inner maternal love toward her own children, or her conjugal love toward a husband. The self-centered impulse to self-pity has been overpowered. The love that would have made some man very happy has found sublimated expression in the care she lavishes on her aged parents. Her maternal instincts have blessed the children she teaches, without smothering them. She has traveled all over the world by frugality and daring. Her life is abundant in spite of unfulfilled longings. Her life, too, has its sunset touch, but she has that in common with all mankind.

The men and women in and out of wedlock who have managed life in such a way that God has helped them modify the powerful ego drives for love, power, and prestige are an inspiring company. Homes that were about to disintegrate have found new joys of fellowship when the members begin from within to

face God and one another. The most insuperable barriers fall before the might of gentle humility. The most hazardous journey is accomplished when the smile of God is in the overarching sky. The importance of a climate of worshipful concern requires even greater emphasis. Nobody can have his own way in marriage. The wise old teacher knew human nature when he observed that the objection to the word "obey" in the wedding ceremony had no final meaning. To prove his contention he cited the strict obedience of his own wife who had shared with him half a century of bliss.

I sometimes hear a woman say
One vow she firmly chose to ban;
She would not promise to obey,
And be a slave to any man.

Her wisdom I may not decry;
Her forethought I can understand;
Yet how can true love dare deny
A glad accord to love's command?

Wise women yield to wiser men.
I think that this is often true.
Wise men, in turn, use wisdom when
They tell the women what to do.

To bid few things is best, I find;
Or else the woman might forget;
For two or three things crowd her mind.
She scorns high numbers with a fret.

I rule my loving wife with ease.
I say, (and add some words of praise),
"Now, darling, do just as you please;"
And this she never disobeys.³

³Clinton Lockhart, "She Obeys," *Apples of Gold* (1938: Dallas-New York, The Cordova Press, Inc.), p. 99.

The wife must say the same thing, however, and both must modify their inclinations in an attitude of sincere search for what is best.

Just when a person despairs of ever finding a way "to live happily ever after," the children come running in with laughter and bright radiance. The despair is forgotten. Just when dark days seem to blot out all the sunlight, the wife or husband shares some deeper aspect of personality and the amity is restored. Just when the way seems impossible to endure, one comes upon the most glorious landscape of ineffable beauty. The common tasks take on new meaning. Love takes command.

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for Him.⁴

—HERMAN HAGEDORN

⁴From "Service." Used by permission of the author.

II LAUGHTER AND THE LOVE OF FRIENDS

From quiet homes and first beginning,
Out to the undiscovered ends,
There's nothing worth the wear of winning
But laughter and the love of friends.¹

—HILAIRE BELLOC

“This I command you, to love one another.”

—*John 15:17*

The deep yearning for a shoulder on the right and a shoulder on the left is forever with us. There is meaning in solitude only as it serves as a foil for the greater joy of fellowship. Man is by nature gregarious. He is happy only when he loves and is loved. Money, health, time, and fame are empty without companionship to enhance the pleasure and to share the grief.

He who has a thousand friends
Has not a friend to spare,
While he who has one enemy
Shall meet him everywhere.

—ALI BEN ABU TABEH, A.D. 660, tr. by
RALPH WALDO EMERSON

¹From “Dedicatory Ode.”

There are no peals of laughter when one is alone. The overflow of ecstasy that finds expression in the biologic luxury known as laughter arises largely in a context of friendly association. It springs spontaneously out of human interaction. It cannot be compelled. The context, as well as the humorous incident or remark, is essential to lighthearted living. Friendship is the prerequisite to laughter. Since happiness, meaning, security, and excellence of conduct are dependent upon friendship, it is a matter of prime importance to look to the conditions that make friendship possible.

Not only for personal reasons, but also for social well-being, the growth of friendship is important. In this day of crowds and overpopulation it is pertinent to ask, "How can we learn to live together?" The strife in industry and politics, homes, and neighborhoods, nations and races all stems from the inability to live as friends. The end of war will come not with an army or a treaty, but by the mutual friendship of nation with nation, man with man. The clash of interest in business or labor can be resolved only when the psychological factors of ego and status drives are taken into consideration. There is more to a strike than increased wages or larger profits. There are the clash of personalities and the strife of group attitudes. War involves vastly more than economics, politics, and disputes. After one has explored the geographical, economic, and political causes for war, he still meets the stubborn fact that nobody wants wars, yet everybody has them. The rising divorce rate over the last few decades gives testimony to the need for a more successful method of resolving human conflict in the family. The world needs more friends and fewer enemies. Grenfell spoke with insight when he said, "The only way to get rid of your enemies is to make them into your friends."

The problem of managing one's life in such a way as to enjoy the blessing of friendship and the pursuit of happiness while promoting the general welfare by altruistic service is much more subtle than the management of time, health, or money. There is the paradox which shows the avid quest for happiness to be a sure

way to lose it. A fairly good way to lose friends is to try too hard to make friends. Inventory of capacity and opportunity for friendship is hard to determine since these are subtle qualities too precious for our crude measuring instruments. One cannot reasonably talk of a quart of friendliness or a pound of love. Even to number one's friends is a doubtful business because the deeper meanings do not reveal themselves when one counts noses.

Nevertheless, there is an entity called capacity for friendship which is sufficiently quantitative and subject to conscious influence to justify an estimate of its amount and extent. Intelligence and physical attractiveness, which are important ingredients in this capacity, are largely the gifts of life which must be used to the best advantage. They are not as easily changed as other qualities such as character, personality, and cheerfulness. The late Will Rogers had a host of friends in every land and promoted friendship throughout the world largely on account of his unusual friendly attitude. "I never met a man I didn't like" was a characteristic statement of the humorist and philosopher. Almost everyone has the aptitudes for cheerfulness and friendly interest in the needs of his companions. Physical attractiveness and intelligence, while very valuable, are not the *sine qua non* for popularity. They are qualities to be counted along with many others which are vastly easier to develop and modify.

The most fundamental ingredient in friendship is an other-regarding point of view. This is the meaning of the golden rule, "Whatever you wish that men would do to you, do so to them." The sympathetic imagination that enables one person to feel another's pain in his own heart or another's joy at his personal delight is the basis for all true human understanding. This is an attitude which can be developed. Magnificent transformation in personality can be traced to the growth of sensitivity to the needs, desires, feelings, and aspirations of other people. Such sensitivity is the nerve structure for the growth of an organic community in which "we are all members one of another."

The person whose childhood supplied him with enough compassion and altruism to respond naturally in terms of friendly

concern is fortunate. One is never too old to learn, however, the pity, concern, and identification with another's need that will enable him to be a friend of man. Dickens made Scrooge the classic example of an old man whose egoism became genuine human love for Tiny Tim and for all mankind. God is perpetually changing people from selfishness into altruism by the experiences which they must inevitably encounter. The ability to become other-regarding is part of one's inventory for management of life to make it friendly.

Emerson gave sound advice when he said, "make yourself necessary to someone." Dependability and temperament are among the qualities most desirable in a friend. The number and diversity of interests enrich personality. The person who has something to give in friendship is more blessed than if he merely takes. Only he who is worthy of it deserves friendship.

Thackeray lived a lonely life in spite of his great popularity and notable success. His advice to mankind was, "We are most of us very lonely in this world; you who have any who love you, cling to them and thank God." It is a heartening experience to discover how many friends one has when some occasion elicits their concern and interest. Let tragedy come or grief descend and the sustaining help of friends is truly blessed. Christmas time, with its sacrament of greeting cards bearing dear names, enables one to know how many people care. It is a searching bit of self-examination for one to ask, "How many people are there whom I love and who love me?"

Pertinent to the present state of one's success in human relations is the age and place in which one lives. Robinson Crusoe could have no friends except his man Friday and the mental images of former associates. The exact opposite of his problem is the one that scourges most people. There are so many people all around in the crowded cities that individuals are bewildered and overwhelmed by the numbers. Urban life is impersonal and lonely. The desolate wasteland of a great crowd is about the most lonely place in all the world. It is well for one to recognize the stubborn fact that friendship is difficult in this era of high mobility

and urbanization. The attitude of love must be cultivated more assiduously than in times when leisure and paucity of companions knit groups into fellowship. One of the most dramatic examples of human concern in the present time is the case of Albert Schweitzer, who identified himself with the needs of the people of Africa so completely that he abandoned three brilliant careers to build his hospital on the edge of the primeval forest. His is the distant counterpart of the compassion of the Lord who said, "‘As you did it to one of the least of these my brethren, you did it to me.’"

Each person is motivated by a desire to give and receive friendship in greater or lesser degree. Each one has some friends; a few are able to identify themselves with all mankind in friendly relation. Everyone also has some sense of loneliness. This, too, varies with the individual. The great leader who has many people depending on his guidance may be poignantly lonely. In fact, leadership implies a certain degree of loneliness. Persons in obscure positions, on the other hand, may be desolate for another reason, for they may not have opportunity to meet and enjoy congenial friends. This feeling of outreach for friendship is capable of management. It can lead to the greatest joys or sorrows in life. The problem is to make this tendency serve human happiness for one's friends as well as for oneself.

The growth of a true community is defeated when people fall into little cliques that provide only a relief from boredom and some satisfaction of the gregarious drive without leading its members on out into the adventure of wide human relations. The small group which develops an organic sense of fellowship such as Jesus and the disciples enjoyed may save the souls of the people involved and bring amazing social redemption. The small group which develops a protective set of interests, habits, and attitudes for the benefit of internal ego concerns and to protect its members from wider responsibilities is a cancer on society and an eventual curse to those persons who enter the clique. The arrogance and selfishness of such exclusive human clusters is voiced by the familiar jingle:

We are the select few,
Let all the rest be damned;
There's room enough in Hell for you,
We'll not have Heaven crammed.

Social organization along the lines of self-centered groups is the prostitution of the noble inclination of human beings to extend their community. It makes friendship serve group advantage instead of human welfare, and represents collective egoism rather than true altruism. It appears in the gang and occasionally in the club. In the large it becomes ethnocentrism. In religion it is bigotry and narrow sectarianism; in the sorority, fraternity, bridge club or other social group it is snobbishness. It is forever despicable. The role of Christian friendship is to extend community. Face-to-face fellowship groups, so fundamental to personal and social well-being, are beneficial only when they enrich the lives of their members and at the same time widen the horizons of their concerns. The primary group is a cell in the social organism. It must not become a wart.

Egocentricity is the greatest obstacle to friendship. It is the cause of broken homes and endless conflict at other social levels. Wars are precipitated by the self-centered pride and ego involvements of national leaders. In the midst of the tragic War Between the States, when it had become apparent that all the bloody waste of life and wealth could result in nothing but bitter loss for both sides, there came the humorous, startling, and wise remark of one of Lincoln's contemporaries: "Only two things keep the war from ending now: the landing of the Pilgrims and original sin." He was aware of human egocentricity. The late Will Rogers spoke to the same point when he answered the question, "What is the matter with the world?" with the canny observation, "Mostly just folks."

An exaggerated case of egocentricity makes friendship utterly impossible. An egocentric person may go through the rituals of pretense to friendship, but he sees other people merely in terms of his own advantage. He loves his neighbor, not because of his

neighbor, but because he is trying to get love for himself. The people with whom he becomes acquainted are those who will help his business or advance his social standing. He carefully studies how he can win friends and influence people in order that he can advance himself. The prevalence of such an attitude is matched only by its tragic implications. Egocentric parents and friends unconsciously engender like attitudes in children until this social malady of bitterness, loneliness, and endless conflict infects vast numbers of us to the point of danger and all of us in some degree. Kant inveighed against the blight of egocentricity by his maxim, "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as a means only."

The greatest difficulty of the egocentric is that he usually thinks of himself as being generous and altruistic. Pigs do not think of themselves as greedy. It seems natural enough for one who regards only himself to consider the whole world a pool to reflect his beauty. Only with some overpowering experience, enriched by the guidance of a wise counselor, can one get outside himself. It is well for everyone to recognize the egoistic bias of each human being, and to confess his own. Then by God's grace he may be able to enter into sincere companionship, which is possible only when man learns to love a person for that person's own dear sake and not for his own advantage.

Only God can make a friendship. Man can provide the conditions, but the growth of common concerns and feelings with mutual understanding and affection is the gracious gift of God. A person can try his best to win a friend only to have the object of his affection respond:

I do not love thee, Doctor Fell;
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell.

—THOMAS BROWN

Paul was fully cognizant of this fact when he advised each Christian at Rome, "So far as it depends upon *you*, live peaceably with all." It is not possible to compel affection. Rather it must be nurtured patiently and cherished with a gardener's eye.

HOW FRIENDSHIP DEVELOPS

It is quite possible, however, for a thoughtful person to observe the laws of growth by which heart knits with heart and minds become kindred. The first principle is that persons must communicate with one another if they are to become friends, sweethearts, or companions. As a matter of fact, there are few genuine friendships that develop without people being together in some situation that relates them in some sort of common interest. Male and female pigeons that otherwise might ignore one another, when placed side by side in separate cages, will begin to notice one another after a time. After a still longer time the birds fall in love and mate. People, like birds, are attracted to those with whom they are associated in work, play, worship, or any shared activity. The first condition for the growth of friendship is for persons to be together.

The second phase of the development is mutual interest. One may be interested in the other without any corresponding mutual attitude, in which case there is no friendship. Both may be interested in the same project, cause, or pursuit which could very well be a basis for mutuality of affection, but no friendship ever develops. The prerequisite for the growth of interrelation is for each one to become interested in the other. Spurious friendships may grow in cases where one pretends interest for some egoistic reason, but the tests of time and experience soon reveal their *ersatz* nature.

Enthusiasm is the third stage in the growth of human mutuality. The new sweetheart, the new boss, the new colleague, the new acquaintance is the most wonderful person in the world. Such honorific appraisal is definitely the tertiary phase of a growing friendship. There is a warm glow of appreciation and a sort

of exhilaration in the presence of the new object of interest. Even the places he goes, or the things he loves or admires take on new meaning. The enthusiasm frequently results in a desire to spend time with him, or in an inclination to consult him. Unfortunately, many relations are destroyed in this phase by overeagerness.

Hard on the heels of enthusiasm comes irritation which is the inevitable consequence of people learning about one another. One's inner images of what the other person is and feels are almost always inadequate. When the new friend turns out to be something very different from the first impression, he becomes an object of disappointment, irritation, or downright blame. Sweethearts part forever in this fourth phase unless they have some deeper tendrils of the heart to hold them together. When people recognize the differences which were fluffed over or at first ignored disillusionment follows hard upon realization. This testing time of finding out about each other comes to intergroup as well as interpersonal relationships. True friendship comes only to those who find out about one another, but still love.

The fifth phase is forbearance. When newlyweds realize that the honeymoon is over and each sees some unexpected and disappointing qualities in the other, then must come mutual toleration or tragedy. Perhaps the new business partners have learned the worst about one another. They must either accept things as they are, or break up the partnership. The time for patience with one another is just at this point. Considerable candor in a context of patient mutual regard is possible. Often the tendency is to allow resentment to replace earlier enthusiasm. Persons, nations, races, and groups are different. This fact should be recognized and adjustments made accordingly. Mutual forbearance is the basis for peace.

The sixth and final phase of a growing friendship is understanding. If the two parties can stay together long enough and patiently enough to permit understanding to heal irritation, there can be the blessed reward of a firmly rooted and storm-resistant organic intertwining. In this stage each person loves his neighbor for his neighbor's sake, and seeks his development in terms of the

natural inclination of his nature instead of selfishly trying to force the neighbor to fit the specifications of his preference. This is hard for everyone. Each loves himself, but finds it difficult to love his neighbor as himself. Only as man recognizes that he is involved in others can the brotherhood of man obtain. Understanding is a profound word which refers to a still more cherished attitude.

An honest review of the factors involved in friendship will reveal the fact that friendships may be broken at any time. Pascal once remarked that if every person knew what his friend said about him in his absence there would not be four friends left in all the world. Each one at times repels others by his unconscious mannerisms, voice, tones, habits of speech, behavior, and such but these qualities are all subject to analysis and modification. Friends are never lost while they are worthy of one another. Understanding will cover a multitude of idiosyncrasies.

The joy of fellowship awaits any person who can aspire to give love rather than merely receive it. A reasonable degree of popularity can be achieved by anyone. In a world as lonely as ours there is nothing more desirable than radiant friendliness and nothing more obtainable. In James Hilton's charming story the grumpy and insecure Mr. Chipping became the loved and honored Mr. Chips because of the vision inspired in him by the friendship and love of a woman. When one takes stock of his capacity for friendship and analyzes his situation with reference to his achievements and tendencies, he can readily appreciate the tremendous possibilities of his own life. The Mr. Chips he could become transforms the self-centered Mr. Chipping.

Unfortunately many potential radiant personalities are blighted by preoccupation with their shortcomings and feelings of inferiority until the possible person is never actualized. They are like the ugly duckling who was mistreated by the barnyard fowls until he ran away, frustrated and lonely. His feet were so big and his gait was so awkward that he could not endure himself. The ridicule of the chickens and ducks was justified. Out in the reeds alone he brooded until he saw a beautiful

swan. Here was the perfect personality. But instead of inspiration this stately creature only emphasized the misery of the ugly duckling. He ran away from his ideal and watched from a distance with some resentful envy and much fear and self-blame. One day the swan came upon him by surprise. In his confusion he could not fly. He braced himself for the usual blast of mistreatment, only to stand amazed in the presence of kindly acceptance. He glanced down to see his own image—that of a beautiful swan. Hans Christian Andersen knew people when he wrote of swans. He draws a picture of a person longing to be lovely and loved, successful and honored, yet afraid to have vision. Unfortunately, not every ugly duckling has the right genes and chromosomes to become the paragon of loveliness which glimmers as being possible, but every person can become a worthy and attractive child of God. He can be friend to the friendless and a benefactor of human happiness. It is just as immoral to take happiness without giving it as it is to be a parasite in regard to money.

Four things are required of the person who would become radiant and appealing as a true friend. He must love himself enough to realize his best possible self. He must “love his neighbor as himself.” He must provide the conditions for friendship to grow, and he must extend the community of his concerns. The person who loves himself wisely, and his neighbor as himself, is already a transforming influence for a peaceful and brotherly world. The specific program by which he can attain this ideal is the present problem. An elaboration of this four-point program has enabled many persons to enter the glorious company of the friendly. It seems paradoxical to say that people must learn how to live apart if they are to learn how to live together. Emerson wrote to the issue when he said the prerequisite to having friends is the ability to get along without them. A person must occasionally be alone if he is to enter creatively into the fellowship of other people when they are together. Before personalities can merge into mutuality, each must have qualities worthy of the merger. The union of impoverished personalities is more a defense than a friendship. Self-realization,

therefore, is the essential ingredient for happy and rewarding friendship. Life is far too short to permit complete self-attainment, but relative improvement is a day-by-day opportunity. The enriched personality, the developed mind, the varied interests, the growing sensitivity to the needs and feelings of others, the response to beauty, and the ability to achieve are all part of the process. The paradox obtains—to live together we must live apart.

Let him who wants friends be with people. There is no other way. The hermit who believes he can love God and humanity better in absolute solitude deceives himself. The alternation between solitude and fellowship is fruitful, but complete solitude means failure. The deep yearning for companionship appears everywhere. Saroyan's pathetic little figure Lionel, in *The Human Comedy*, who stood in line at the motion picture, is illustrative. A friend said, "Going to the movies, Lionel?" "No, I don't have any ticket—I'm just standing in line because I'm lonely." A person can no more have friends without being with people than a person can learn to swim without going in the water.

Optimum conditions must be provided for friendship to grow. Even God cannot unite those who do not do their part. The growth of friendship is much more complicated than that of roses, redwoods, or even puppies. It deals with the tender filaments and tendrils of the human heart. Yet the program for nurture is just as trustworthy as the culture section of a seed catalogue for roses.

One must be able to get outside oneself enough to appreciate the other person's viewpoint. Other-regarding interests are absolutely essential to friendship. The child develops when he plays what the other child prefers or when he delights in the pleasure his toy brings to his little playmate. The congressman grows when he discovers that his opponent on his favorite measure also has private ideals and a public constituency. It is instructive to look at the world through another pair of eyes, or feel joy and pain in another heart.

To take the initiative in giving pleasure is to follow Jesus in

his command to love one's enemies. This he set for the individual's own good rather than the good of the enemies. Edwin Markham is perhaps more loved and remembered for his little quatrain, "Outwitted," than for all his other poetry combined.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.²

The grace to take the initiative in being kind to the person who responds with ingratitude, or even resentment, is truly heroic, but it is the sort of heroism that every parent knows. The parent loves and helps the rebellious little child with infinite tender forgiveness and redeeming love. Human relations demand courageous love.

Gratitude for kindness shown is the most ennobling of emotions. The person who always suspects the motives of anyone who does him a favor deserves to be denied the happiness of great mutual fellowship.

A common enterprise of work, play, or other enjoyment which involves sharing is essential to friendship. David and Jonathan were joined in an unshakable companionship because of congenial interests and mutual pursuits. The noteworthy friendships of history tell the story of work, play, and laughter together. Huge, tough football players often weep brokenheartedly when they have to part at the end of a season. The team spirit is the basis for patriotism and loyalty to a community organization or movement. The people who work together in an industry might very well consider that they are all part of the same team of producers instead of competing teams of labor, management, and ownership. The happiness of a local community is greatly heightened by some common ventures that develop friendship.

Finally, friendship entails devotion to some object, cause, interest, or concern beyond the persons involved. Two people who

²Reprinted by permission of Virgil Markham.

look only at each other cannot be friends. When they look together at a rose golden sunset, or listen together to a matchless symphony their spirits can blend into

Two souls with but a single thought,
Two hearts that beat as one.

Jesus told the inquiring lawyers that the first commandment was to love God; the second to love one's neighbor. The order conforms to the relentless facts of experience. The love of God who is above, beyond, and transcends human abilities and affections is the final ground for human love. Self-centered love is merely specious; other-person-centered love is inadequate and insecure. God-centered love is alone the basis for friendship between persons, groups, or nations.

A person may develop his own abilities until he is worthy of friends, he may be with people and provide the conditions for friendship to grow, and still fail at the most important venture of making the universe friendlier. The one thing he lacks is the responsibility to extend community. In the Sermon on the Mount the injunction is " 'Seek first his kingdom and his righteousness.' " The great scourge of our times is the new power of man to split the atom of human egocentricity by a chain reaction of clichés and propaganda in such a way that man's inclination to sociality becomes terrifying in some pressure group or inimical ideology. The inescapable responsibility of every person who is general manager of his own life is to keep himself and his companions forever loyal to the kingdom of God for all mankind, rather than the idolatrous loyalty to some segment, group, or interest.

The apostle of friendship has the boundless love of God as his unfailing source of power and inspiration. "God is love, and he who abides in love abides in God." Every case of worthy love is a case of God at work. Even the short-circuited love in human relations is a godly impulse misused. In every human heart there is the compulsive inclination to love and be loved. This universal gift of God to the world is the basis of family, friendship, and human brotherhood. One can be absolutely certain when he sees

a human being that there is one who has a deep desire to give and receive affection. Every human being, therefore, is a potential friend. The difficulty of nurture may be very great; but, nevertheless, there is the yearning heart in every beast no matter how churlish his defensive and egocentric attitudes may make him appear.

Out of the need for one another have grown the great communities of history. The Hebrew-Christian tradition which manifests itself in the church is the most persistent community of love and good will. Through centuries and eras the organic unity of the "vine and branches" has continued. Thwarted by sectarianism, buffeted by brutality and war, corrupted by lust for power, persecuted by rival claims but forever undismayed, the church has advanced. God has given man a great resource for redemptive friendship in the blessed community called "the church."

Not only in and from God, in the church, and in every human heart are resources for fellowship, but also in the matchless demonstration of how the love of God can transform people. Twelve men were chosen to be companions of Jesus Christ. They were plain men with starved passions and twisted attitudes. They were selfish and egocentric. Yet when they began working together with this strange new teacher they began to trust one another genuinely. They lost their competitive desire to dominate one another, and their natural defensiveness seemed suddenly ridiculous. When the Master was away from them, however, the old attitudes reasserted themselves. They began to argue about who would be greatest, and to vie for prestige in the new movement. The physical presence of this trusted leader renewed their marvelous mutual trust which had transformed each man and sensitized him to a vaster world with more cherished values and deeper meaning. Then came the terrible shock of the crucifixion. Their hope was gone. Fear and darkness possessed their lives. The most dreaded misfortune had fallen on them, leaving only desolation and forlorn regret. Then came the resurrection. The companionship of laughter, love, and mutual trust, which began along the Sea of Galilee and in the Syrian hills, began to return.

Their vision of a redeemed world once more compelled their utmost devotion. They heard the last earthly word of Christ spoken not from a cross, but in a final charge to his followers: "Lo, I am with you always, to the close of the age." They could go on loving, trusting, and changing the world without the physical presence of their Lord since his spiritual presence was forever with them. They met together in Jerusalem until the Holy Spirit came upon them with power. Then the Day of Pentecost when the Church was born had fully come. The gospel of friendship was set forth in the life, fellowship, sacrificial love of the cross, and triumphant resurrection of Jesus Christ. They knew by then the meaning of that new commandment that they must love one another. They could not keep silent. They gave witness to the multitudes until a veritable contagion of Christian love swept the ancient world. This gospel of love is today's hope for laughter and the love of friends.

Friendship means that man must be changed. Pride must fall. Old loyalties must be cut down. Old habits must be rooted out. The plowshares of God must run through each life before one can enter into the deeper fellowship of love. To be a friend of God and man involves great risks.

The power to perform comes with the venture. The lonely girl at the party who takes the initiative in trying to help the wallflowers have a good time may meet some rebuffs, but soon enough she will lose her fear in giving attention to those who need her friendship. In a lonely world there are myriads of people waiting for a friendly hand. The invitation to enter into fellowship is world-wide.

The person who gives up the struggle of pretense and self-defense long enough to give God a chance to take over will find himself changed. Instead of grasping at his life he will give it away in friendly fellowship. His personality will become vastly more appealing. Carlyle once said, "Make yourself an honest man, and then you may be sure there is one less scoundrel in the world." Be cheerful and there will be one less sourpuss. The great transformation awaits the person who yields himself to the friendly community.

BEYOND THE
SHADOWS

In spite of the well-recognized fact that death is universal and undebatable, nobody is ever quite ready to face the death of one near him or to face the fact of his own inevitable dissolution. Man has forever sought some disguise for death in order to render this simple eventuality less terrifying. The art symbols of the old reaper, the angel forms that adorn the aging stones in cemeteries, the euphemisms of "departed," "passed away," "gone home," "fallen asleep," or "gone to rest" are all efforts to ease the shock of inescapable death. Paul was much more direct when he referred to death as "the last enemy of man."

Human experience keeps one ever mindful of the fact that death and grief come to each family. Grief brings strange and mysterious emotions to people. A person may feel that in the death of a loved one a part of himself has died. The nature of mutual love justifies this feeling. A person becomes so closely identified with a spouse, for example, that his feelings of joy, pain, success, failure, happiness, or discouragement are in relation to his mate. He actually feels his or her joy or sorrow. Sudden removal of the intertwined personality by death is comparable to the removal of part of one's own organism. A person who undergoes an amputation may still feel pain, heat, or cold, in his removed arm. The survivor may continue to feel the pain or grief in his counterpart even though there is no physical presence

to give and receive love. The poignant grief related to this sensation can bring desolation which can find no specific cure since the physical presence of the warm and precious, vital personality is gone. The love which has been born of mutual interests and experiences knows no continued satisfaction. The sad words "it might have been" continue to haunt the meditations and reflections. These feelings leave death hard to accept. There is the tragic reality of only part of a person left to grope his way out of the valley of shadows.

The survivor may feel left behind. A child who loses his parent may feel he has been abandoned. A sense of worthlessness or inferiority may lead one to feel that the loved one was justified in leaving. Argument is not effective with such powerful emotion. Even a mature person may feel somewhat abandoned. He may feel partially responsible for the death of the loved one on account of his inner sense of worthlessness or guilt. There may be blame in the expression "left behind." The sensation of being deserted can be hard to bear. Pure reason can see the foolishness of the feelings, but it cannot dispel them. An older person may have become so dependent on a mate that survival demands a complete reorientation of attitudes and patterns of behavior. When considerable financial or prestige advantage is lost in the death of one who is very dear, the combination of outer and inner loss may combine to make the problem almost unbearable.

The loss of opportunity to give and receive love is perhaps the most universal and persistent factor in grief. This feeling usually predominates in a parent who loses a son or daughter. It is the major problem for a husband or wife in the loss of a cherished mate. If the deceased has been ill for some time, the survivor may have developed a deep satisfaction in caring for him. With each attention the love feelings have deepened. When the opportunities to express that love and receive the grateful love in return are gone, the sense of frustration and uselessness is devastating. Sudden death may bring an even greater shock. The painful rupture of the interaction of love brings confusion and bewilderment along with frustration. The hunger for physical

expressions of love between a husband and wife may provide a biological basis for the sorrow of bereavement. The unexpressed love is cumulative in the personality and its pressure may bring on complications.

Loneliness which can anticipate the return of a dear one can be borne, but loneliness which can expect no relief brings overpowering heartache. A Chinese girl captured the emotion in her poem which contains the line

I weep, but you do not know that I weep.

The groping personality reaches out for hands that are not there. Every little object associated with the deceased brings on a new wave of desolation. Well-meaning friends do their best to help, but cannot quite meet the need since it is centered in a unique personality which can no longer respond. An undiscerning person may add to the problem by unintentionally giving the impression to the bereft individual that his behavior is a little odd. This deepens the feeling of isolation. The fact that the world goes on for everyone else in apparent disregard of the death of one who was a center in the sorrowing person's universe adds to the lonely feelings. The prospect of a future without the cherished person to share it brings its own additional kind of lonely reactions.

A sense of guilt frequently accompanies sorrow. Thoughts of the kindnesses that might have been shown, but were not, and memories of cruel words or deeds well up like a tidal wave. These guilt feelings may prompt one to feel responsible for the death—almost like a murderer. The voice of reason, again, can reassure but the emotional fear and regret persist. Almost everyone has moments of irritation and resentment in relation to even the most cherished member of a family. These moods may provoke secret fleeting wishes for the death of the offender. These ephemeral hostile feelings belong to the jungle, and should be viewed as normal even though it is expedient to overcome them with love. If, however, the actual death of the loved one occurs when these death wishes are fresh in one's memory, the sense of guilt may be extremely great. A person's supersti-

tions may make him feel that the wish caused the death. Even the person who has entertained no hostile feelings toward the deceased will sift through his memory for the things which might have been different—he feels guilty of neglect, selfishness, unkindness, disloyalty, or mistakes. “If I could only make amends” is a common cry in a time of grief.

The security of a person is severely shaken by the death of someone very near to him. The frantic question in the mind of a person who has lost a parent or mate may be “What will happen to me now?” Fear of the future may reinforce the grief emotions to an extent that threatens control. The child, particularly, may be terrified with the prospect of life without the parent who has been the anchor of security in the storms of childhood experience. A wife may feel that she has lost both status and economic security in the death of her husband. An aged person may feel helpless without the consolation of a lifetime companion. A person learns from experience that the fear of impending disaster is generally out of proportion to the actual danger, but, nevertheless, the uneasiness that everything is ruined haunts the interior thoughts of one in sorrow. Fear coupled with the other emotions of grief can be a very grim combination. A few cannot bear it without drastic help; the rest manage with considerable inner difficulty.

Sorrow may bring a resentful and angry response. The injustice of the death of someone young, useful, and dearly loved, while life goes on for other people apparently less worthy, seems ground enough for a person who is under the stress of grief to shake his fist at the sky. He may blame God for the death of his loved one. He may curse fate or try to renounce the whole world. He may curse the doctors, or blame somebody connected with the cherished person for having contributed to the death. He may even be angry with the person for dying as if his death were some sort of unjust personal affront. Bitterness over the loss of someone precious is not at all uncommon. It may take the form of refusal to go to church, refusal to see friends, escape into drink, or any one of a variety of possible reactions. This

bitterness must be disciplined in the same fashion as any other hostility. It is, however, more difficult on account of the separation which forbids the presence and influence of the deceased. Hostility is almost always unbecoming, but it is even less attractive in a bereft person who is expected to meet the tragic loss with humility and love. The bitter person slams the door of his heart in the face of God.

The self-centered person will cry out, "Why did this happen to me?" The implication is that Almighty God has taken the life of a dear one as a kind of intended insult. No person seems egocentric to himself. Yet the enlightened observer will detect at once the egocentric nature of the question, "Why did this happen to me?" The obvious answer is that it did not happen to the complaining survivor. It happened to the person who met death. The fact that everyone must die seems to have no persuasive answer for the person who feels that he is singled out and put upon by the whole universe, including God who is his Creator and Sustainer. In a world of natural law and free human will there are eventualities of which death is chief. A person who has enough objectivity to look about him sees that death comes to all persons without any regard for function, station, or morality. The emotion of self-pity, however, is very real and must be handled. To tell a person in grief that he is giving way to self-pity may serve only to add anger to the problem of grief.

These and other patterns of sorrow may come in any combination. When several emotional complications contribute to the sense of loss, there is still more challenge to the grief-beset person. He may find it difficult to face the issue at all. The expert counsel of a specialist is required for such a situation. The management of sorrow for those who have enough resources and courage to meet the challenge involves a set of attitudes and procedures with an underlying faith in the ultimate decency of the universe under God. A few practical suggestions on the management of grief may prove helpful. The person who has honestly faced the possibility is somewhat better

prepared to meet the eventuality. An understanding of how other people have mastered sorrow can be a benign and mitigating influence when sorrow comes, as come it will.

DEATH CAN BE FACED

The fact that death has been faced successfully by billions of people in the course of rolling centuries is convincing evidence that it can be faced successfully today. There is nothing morbid in the frank recognition of the fact that man is mortal. A little bit of forethought with reference to eventual death makes the experience easier for everyone concerned. A young woman who objected to the words in her marriage vows "Until death do us part" had no reasonable ground to stand on. No appraisal of life is realistic unless the fact of death is considered. This is no mood of doom; it is a clear-eyed recognition of fact which is important in the conduct of life.

One's own death may be easier to face than the death of someone who is very dearly loved. Both eventualities, however, require some advance attention. For oneself the problem is simple. After it is over, there is no problem—the future is in the hands of God. A person should set his affairs in order as best he can, meet life as it comes with a reasonable expectancy and an acceptance of rest when the long day ends. Every person who owns property should make a will which provides for a worthy and honorable distribution of his goods. It is unfair to everyone most concerned for a person to leave his financial affairs in unnecessary confusion. The time to give attention to arrangements for death is in the clear-eyed security of health and strength. It is cowardly for one to refuse to make such provision on the grounds that he does not wish to think about death.

With regard to the mental attitude toward one's own death there is very little to say since the time and manner is beyond the voluntary control for all except suicides. Suffice it to observe that death can be friend as well as enemy. Illness or old age

has its own way of preparing one for the eventualities. To love life and meet it with zest to the end, and to face death with the confidence that God takes control is enough. Browning voiced the strong man's attitude in his *Prospice*.

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast.
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

To face the death of a parent in childhood or the death of a mate or the death of a child is much more difficult. The first step is to accept it as an inevitable and irrevocable fact. This

may require a little time since the human emotions cling to deep desires and fond hopes with stubborn tenacity. Some people go for days without full acceptance of a loved one's death, but the hard truth drives the facts home in time so that there is no mistake. When death comes, it must be accepted, and the more quickly the heart recognizes the conclusive situation, the more quickly the knees can find

The great world's altar stairs

That slope through darkness up to God.

The second step in facing grief is to think of the loved one instead of one's own grief. Self-pity is a grim enemy that hampers recovery and defeats its own purpose. To forget one's own plight is easier for the person who has other members of the family to care for and love; hard work and responsibility help. Difficult as it is, however, a person can find no balm in Gilead until he forgets himself in loving and providing for others.

The situation appears in a different light when a person considers the joy of fellowship which the life of the loved one afforded. Death is not as great a mystery as life. In light of the many contingencies of the world it is remarkable and wonderful that this cherished and dear person lived at all and for so long a time. What person has not been often in danger from disease, accident, organic failure, or some other cause? When one ponders the amazing fact that anyone is alive, he can give thanks. Death is normal—life is the phenomenon to provoke wonder. The loved one has lived and made a contribution to the world which no one else could make. This is the glory which relieves the sting.

To be sure, any worthy and dearly loved life seems too short. Still, who can argue that a long life is necessarily better than a short one. Quality outranks quantity in the measure of a life. Methuselah had precious little to show for his record of longevity. A few vital years can mean more to man and God than rolling decades of mere existence. Jesus himself had accomplished the greatest mission by his early thirties when the cruelty

of man nailed his strong young body to a cross. Even the tiny organism which can live only a few months can inspire the deep love in a parent's heart. The mission of a lifetime is accomplished when death claims it. The survivor has no right to depreciate the value and accomplishment of that life in consideration for what might have been achieved in the future.

True love is willing to relinquish its object when death leaves no alternative. The love which clings with desperation is corrupted by self-love. What appears to be love of a dear one is actually love of what that person inspired in, or meant to, the survivor. The separation means pain and sorrow, but the generous person relinquishes to God what is lost to the human relationship. Love implies freedom for the beloved. Possessiveness is a phony version of love. A person has a right to the freedom and dignity of death. Those who precede us into God's unknown are perhaps more fortunate. The healing meaning of this attitude is admirably expressed in the words:

They shall not grow old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun, and in the morning,
We will remember them.¹

—LAWRENCE BINYON

THE MANAGEMENT OF GRIEF

The unrestrained expression of sincere grief is the first step on the long slow road that leads out beyond the valley of the shadows. Adult tears are honorable. The repression brought on by the efforts of parents and siblings to dissuade the growing child from crying when he has something to cry about is contributory to much unnecessary suffering. Instead of saying, "He cried like a baby," it would be more accurate under certain circumstances to say: "He cried like a man." I have seen a

¹From "They Shall Not Grow Old." Reprinted by permission of The Society of Authors and Mrs. Cicely Binyon.

hard-bitten Marine Corps general sob with no inhibitions at the death of his son. This is as it should be. Honesty requires the expression of as much grief as one really feels—emotional health absolutely demands it. The well-meaning friends who do everything possible to keep the bereft from tears are injuring the persons they are trying to help. The minister who creates an atmosphere in a home or at a memorial service which attaches social disapproval to tears hampers the recovery of the sorrowing. When tears well up within the heart, it is best to let them out. Otherwise the grief will return in sleepless anxieties weeks later.

The person who has learned from childhood to suppress his tears may stumble at this first step. Many people can't cry. The conditioning of society has dammed the spillways of the soul. For such persons the problem of finding free expression requires resourcefulness. Praying aloud in the privacy of one's inner chamber can help, for here he can express to God what he cannot share with his fellows. Weeping in private may be possible for the conditioned person, providing his self-disapproval does not add shame to grief. Great music which speaks grief may help. The symbolic rendering of grief in great poetry or on canvas can bring vicarious relief. Some of the truly remarkable literature of mankind is elegiac in nature. *In Memoriam* of Tennyson, Whitman's "When Lilacs Last in the Dooryard Bloom'd" or the lofty psalms of Lamentation are illustrative. Egil Skallagrimsson of Iceland, whose Saga was written about 1230, would have committed suicide on account of the unmanageable grief at the death of his son had he not written the poem *Sonartonek* which saved his life and blest mankind.

The second principle in the mastery of sorrow is to talk about the departed person. There is no greater mistake than to avoid all mention of the dead in an effort to forget. The emotions will not be silenced. The conversations with reference to accomplishments, characteristics, tastes, ways, deeds, and experiences tend to bring a continuing relationship with the person.

The satisfaction derived from such discussion is useful both as a means of expressing one's love and as a way of giving relief to the pent-up emotions of grief. When a person is mentioned, he is definitely present in the minds and interests of the people involved. It is a way of honoring the dead and continuing his influence. The sorrowing parent or widow need not be a bore. There are always friends and relatives who will find comparable consolation in the exchange of experience and sharing of insights. The conversation can be guided to items of general interest instead of a monologue of self-centered drivel.

The third step in victory over grief is to find new and creative ways to express the love which was formerly lavished on the deceased. The college halls and hospitals that have arisen as an expression of love for a departed son or daughter are testimony to the fact that sorrow can serve the good of mankind. Some of the ablest kindergarten teachers entered the field upon the death of their child. The love that could no longer reach the child became the wider love which reached hundreds of other children. Bishop Grundtvig who founded the folk schools in Denmark was inspired to his noble work by tragic grief. He said, "What I have lost outwardly, I have gained inwardly." It might also be said that what he suffered inwardly found a noble outward expression which brought self-realization to a multitude of children.

The fourth step out of the valley of shadows is somewhat more personal. It pertains to the rich enjoyment of the private, precious memories. The lingering meanings of shared adventure or heroic defeat, the bright holidays, the tender moments of consecration when deep answered deep, bright days and shimmering nights all become a tapestry of recollection which lasts forever. Nothing can destroy such memories. The dear one is beyond the reach of human tragedy. Such meditations bring a sort of mysterious inner renewal which brightens all future days like a white moon at midnight. The range of the mind can allow companionship in the repeated journeys and the re-enacted moments of dramatic ecstasy. A young father who is experiencing the new relations of rearing his son may find great

companionship with his own father who is now dead. He may love and understand him better than he could when his father was present but the common experience was lacking. The lingering star of inner communion is a lodestar out of the shadowed valley.

The fifth step in handling grief is to bring comfort to other people who are in sorrow. None but the lonely heart can adequately minister to the lonely heart with understanding. The companionship of gold-star mothers during the war shows what healing power there is in shared grief. A person is unaware of the multitude who carry burdens of sorrow until he faces the experience himself. Then he finds the evidence of grief on every hand. As he reaches out to help someone else, he finds consolation for his own bereavement. The same principle operates here as in the case of a person who learns best when he tries to teach others. The therapeutic value of genuine outreach to comfort those who mourn is the unexpected benefit of service. This is perhaps close to the meaning of the beatitude of Christ: "Blessed are those who mourn, for they shall be comforted."

The comfort of faith is the underlying principle in victory over sorrow. The test of one's religious convictions comes when he hears the bell toll. No matter how many times a person has read the great affirmations of the Bible, he does not fully face the doctrine of immortal life until he hears the words of Christ, "I am the resurrection and the life," spoken at a graveside. Belief in immortality can be a merely intellectual operation which does not meet the shock of emotional involvement in grief. Faith is more than intellectual assent. It is a commitment which involves will and feelings as well as ideas. It finally finds expression in attitudes and actions. The Christian doctrine of immortality means conviction that this dear one lives on, not only in memory and human awareness, but also in the presence of God who is above and beyond history. Faith in this doctrine is the basis for hope beyond the grave and comfort for those who mourn. It is inseparable from complete faith in God, and is perhaps best illustrated by the simple story of a little boy who

was traveling on a great West-bound transcontinental train. His family was moving to California. Restless from inactivity he began to wander down the aisle of the coach. A kindly man caught the lad's attention and took the little boy on his lap. His first question was, "Where are you going, young man?" "Out West" said the child. "Where out West?" "I don't know." "You are a great one—going out West and don't know where you are going." "Well, I don't know, but my father knows." Each one of us is going out West. Faith that our heavenly Father knows where we are going is enough. The great commitments of life are elemental and childlike.

There is a deliberate wisdom in sorrow which is certain to triumph in time. The interminable days and weeks after death visits a home are not without meaning. The harvest of humility and understanding will carry the thoughtful person through the longest winter of the soul. He comes to realize that life is short. This brings a reconstruction of values with the result that many egocentric passions lose their strangle hold. He is thrown back on such ultimate resources that he must thereafter find more confidence in God and less in himself and other mortals. He is literally sadder and wiser.

Grief which has been met with courage brings with its slow gift of wisdom a certain detachment from the immediate cares and concerns of life. The mourner learns the hard lesson of Goethe's Faust. He can no longer say to any part of life, "Ah, stay! Thou art so fair!" After many weeks he discovers that life goes on and that his loved one continues with him in a new and different relationship. He adjusts to a different world. He is perpetually astonished at the kindness and thoughtfulness of other people who have learned to climb the steep and long trail that winds its lonely and thorny way up out of the valley of shadows to the other side where the sun is shining and the road widens out into a thousand tomorrows.

The mellow words of the Twenty-third Psalm are unequaled for comfort.

Even though I walk through the valley of the shadow of
death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.

One's faith in God is unshakeable after the tragic testing. The confidence of Jesus' great affirmation "Because I live, you will live also" becomes more than a hope. It becomes a vital reality which gives victory over death.



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